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GEORGE HARRIS: A MEMOIR.

CHAPTER VII.

EDINBURGH AND NEWCASTLE.

IN the autumn of 1841, Mr. Harris removed from Glasgow to Edinburgh, having in the former place accomplished a ministry of sixteen years' duration. The reasons for this removal were very obvious, and were generally considered to be satisfactory. The Edinburgh congregation had been for some time in a divided state, and was now sensibly declining. It was justly regarded as a matter of great importance to Scotch Unitarianism that its metropolitan interest should prosper, and in this crisis of affairs an extraordinary effort was necessary to be made in order that that interest might even be preserved. Such an effort was determined upon, and all eyes were turned to Mr. Harris as the minister by whose agency the desired change could best be effected. The case was thus put by the congregational committee in their report to the congregation: "Mr. Harris's universal popularity, his well-known pulpit talents, his laborious and unceasing exertions in the promotion of Unitarianism in Scotland, his intimate acquaintance with the history of the congregation, and the uniform interest he has evinced in its welfare during a long course of years, all combined in pointing to him as unquestionably the most appropriate person on whom the choice of the congregation should fall." The congregation responded to this appeal, not only by expressing their hearty approval of it, but by supporting it with great pecuniary liberality. An invitation was accordingly forwarded to Mr. Harris, which he immediately took into serious consideration, although the offer of stipend was not equal to the amount of his Glasgow income. He at the same time declined an application to settle in Manchester, notwithstanding that the salary offered to him there was greater than the one he obtained in Glasgow. The negotiations which ensued terminated in his compliance with the wishes of the Edinburgh supplicants. It was, indeed, thought by most of his friends—those in Glasgow included—that, situated as he was, he could scarcely have acted otherwise than he did. He had so far built up the Glasgow cause that to all appearance it might safely be committed to other hands; and the general cause of Unitarianism in Scotland seemed

more likely to be advanced by adopting Edinburgh as the centre of influence than by continuing Glasgow in that relation. This view of the case was not destined to be verified. The removal from Glasgow was a mistake; but it was a mistake which the best exercise of sagacity at the time only appeared to confirm. The letter of acceptance which was sent to the Edinburgh congregation thus states the points on which I have touched:

"The unanimity of feeling by which your invitation is characterized is to my mind one of its chief recommendations, nor do I less appreciate the generous zeal which has led to the proposals the invitation contains. I cannot but regard these circumstances as of the happiest augury for the future harmony, prosperity and usefulness of your society. I saw not how, from the manner in which I have been for years connected with the advocacy and dissemination of the great principles of Christian truth and righteousness, not alone in Glasgow but in many other places in Scotland, I could at present leave this country in consistency with the principles and feelings by which my conduct has always been directed. I have always regarded Edinburgh as one of the most important stations in the kingdom for the diffusion of our holy and benignant faith. I have ever believed that men would gladly embrace a rational and elevating religion were its principles clearly and fully made known to them, and have deeply regretted that, from a variety of adverse circumstances, the progress hitherto made in Scotland has not been so great as might reasonably have been anticipated. I think I am warranted in my conviction that the society here is so far established and flourishing that it will be able to ensure for the future the services of an efficient minister, and consequently, for the sake of accomplishing what I hope will prove more extensive good, I feel justified in resigning my charge in Glasgow."

The Glasgow congregation thus expressed their concurrence with the step about to be taken:

"They are satisfied that it is the voice of duty which he obeys; that he leaves them because his presence seems to be indispensable in another portion of the Lord's vineyard; and however reluctantly they part from him after so long and so happy a connection, they cannot but bid him God-speed in his new sphere of Christian usefulness. They are not without consolation when they consider that Scotland, where there is so much for the Christian reformer to accomplish, is not to be deprived of his able missionary labours; that while the metropolitan congregation is henceforth to claim his more especial care, the other churches of Scotland, and their own amongst the number—all of which he has done so much to foster and uprear—will still have the advantage of his counsel and occasional ministrations. They tender him their warmest thanks for the many benefits he has conferred upon them individually and congregationally, as well as upon the cause which they are associated to promote, during the sixteen years of his ministry in this chapel; and they beg respectfully and affectionately to assure him that he will carry with him their sincerest good wishes, and long live in their most grateful recollections."*

* *Christian Pioneer*, Vol. XV. p. 229.

On the afternoon of Sunday, Sept. the 19th, he preached his farewell sermon in Glasgow :

" Long before the time for the commencement of worship, the chapel was crowded in every part—aisles, vestries, organ-loft, every accessible spot—whilst the entrances, both in Union Street and Melville Lane, were blocked up by hundreds unable to obtain admission. Had the chapel been twice as large, it would doubtless have been filled. There could not have been fewer than twelve hundred persons within the walls. The audience comprised individuals of all religious denominations, but unfortunately very many members of the congregation were prevented from hearing the closing service by the crowd pressing in so early. Before two o'clock Mr. Harris began the service, preaching from 2 Corinthians xiii. 11. Notwithstanding the great inconvenience which many persons must have suffered from the pressure, breathless silence prevailed and the most respectful sympathy was manifested."*

At a meeting held on the evening of the succeeding day, a testimonial, consisting of a silver salver and a purse of one hundred and fifty sovereigns, was presented to him.

The history of the rise of Unitarianism in Edinburgh bears a very striking resemblance to the correlative Glasgow history.

The Edinburgh congregation owes its origin to some individuals who in the year 1755 separated themselves from a branch of the Reformed Presbytery, as it was called, in Berwickshire. Their most marked article of belief was the doctrine that Christ died for all men ; but though the body from whom they separated held this doctrine in common with them, they left its communion because they did not think it sufficiently faithful in preaching and strict in manners. In the year 1769, they held a solemn meeting at Auchencraw, at which, after "avouching the Lord to be their God as he is revealed in the Scriptures, and declaring their resolution to maintain his truth and ordinances as he shall direct," they chose by lot Mr. James Purves to be their minister, who was also appointed on their behalf "to study the languages and to examine the Scriptures in their originals." Some members having removed from the Merse to Edinburgh, formed a society there, which Mr. Purves was invited to join and assist ; and on his accepting the invitation he was called to the pastoral office among them. This society took the name of *Universalist Dissenters*, and continued under Mr. Purves's ministry till his death in 1795. Mr. Purves was an Arian in his views on the Trinitarian controversy, and strongly held the tenet of universal redemption in the fullest sense of that term. After his death, the society passed through various outward changes, retaining its original character and designation, till, under the influence of Richard Wright, the Unitarian missionary, it became professedly Unitarian.

" The first time I visited the metropolis of Scotland," says Mr. Wright,

* Christian Pioneer, Vol. XV. p. 493.

"I found a congregation called Universalists, who were Antitrinitarians, though not as a society strictly Unitarian. They then met in a very inconvenient place. I delivered eight discourses among them to crowded and attentive audiences, and should have had more hearers if the place would have contained them. I had a great deal of free and friendly intercourse with the people. They would have procured a larger place for me to preach in, but one could not be obtained. There were some individuals at that time who were steady, liberal and zealous Unitarians."*

This was in 1809. In 1811, Mr. Wright came to Edinburgh again. Of this second visit he says:

"I found that Unitarianism had made some progress, and its friends had considerably increased; but unhappily some differences had arisen among them, and they were divided into two societies. The one met at the Skinners'-Hall chapel, the other in a hall at the head of the Anchor Close, High Street. According to my usual plan in such cases, I associated equally with both parties, and preached in the larger place, the Skinners'-Hall chapel, on Sundays, and in the smaller place, the hall before mentioned, on week-day evenings. The one of the places was shut when the other was open, and both congregations heard me regularly during my stay in that city. This time I delivered seventeen discourses, had many interesting conferences with parties of friends, and much edifying conversation in a more private way. I urged them to procure a minister to officiate regularly amongst them, as soon as it could be made practicable. This appeared to me the only way to effect their re-union, to preserve peace and order among them, and to give the Unitarian cause a firm footing in the second city in Great Britain. The public services were always well attended; the largest audiences were estimated at five hundred people. I was requested by the Skinners'-Hall congregation to declare the Lord's table at that place free, and afterwards to administer the Lord's Supper to all who chose to partake of it, which I accordingly did with pleasure, regarding this as another triumph of liberality."†

The establishment of Unitarianism in Edinburgh may be said to have dated from this time. It was, I believe, in 1813 that the present Dr. Southwood Smith became the minister of the congregation formed of the two parties who were thus drawn together, and his talents and acquirements contributed in a large measure to give character and stability to the interest of which he assumed the charge. In 1814, the congregation removed to a chapel at the foot of Carrubber's Close; and in 1823, a chapel in Young Street was built and opened by them. Mr. Stannus commenced his ministry in the latter place in 1831, and it having in the course of time proved too small for the people whom he gathered together, St. Mark's chapel, Castle Terrace, was erected in 1835, mainly under his personal superintendence and through his indefatigable exertions. He continued in Edinburgh till

* Wright's *Missionary Life and Labours*, p. 287.

† *Ibid.* p. 288.

1838, when he was succeeded by Mr. Maclellan, who in turn gave place to Mr. Harris.

Mr. Harris entered upon his Edinburgh ministry on Sunday, October 3, 1841. He pursued the same course he had followed in Glasgow, and a particular description of his exertions would be but a repetition of what I have already said.

The effect of these exertions was, however, somewhat different from what it had formerly been. In Glasgow, the congregation was almost entirely formed by himself, and therefore remarkably sensible to his influence. In Edinburgh, he succeeded to a congregation formed under other influences, which differed widely in character among themselves. This disagreement had frequently broken out into open manifestation, and was found not by any means obedient to his attempts at reconciliation. His dogmatic statements were regarded as favourable to one party in opposition to another, rather than as adapted to clear and widen the common ground on which both parties might honourably stand. Nor had he the same hold upon the Edinburgh public which he secured upon the public in Glasgow. He could collect as large audiences in the one place as he had done in the other; but, in the present instance, those audiences did not represent the strength of the place to the degree that had been formerly realized. The consequence of all this was, that although the doctrinal lectures which were occasionally given betokened an extraordinary success, some of them being as popular as any similar efforts with which his name was elsewhere associated, the regular services were not accompanied with a corresponding prosperity. He made many praiseworthy efforts to alter this state of things, but he was not able to effect the change so as to place the church over which he presided in the relative position of advancement which his work as a whole demanded.

Perhaps none of his proceedings are remembered with more pleasure than those connected with certain fortnightly meetings for fellowship and mutual improvement which were held with the design just referred to. The place of meeting was a small hall in Brown's Square, and there were generally about thirty attendants. Mr. Harris made all other engagements give way to the fulfilment of his appointments for these meetings. He often came, after preaching at Falkirk or elsewhere, direct from the railway station, with carpet-bag in hand, that he might not on any excuse neglect them. The meetings were opened and closed with singing and prayer; anything of interest that had occurred in connection with Unitarianism at the time was related; any new work likely to engage the attention of the persons present was read; and conversation on the topics thus or otherwise suggested was freely indulged in.

It was during Mr. Harris's Edinburgh ministry that the great

ecclesiastical struggle which terminated in the Free Church disruption rose to its fiercest height. The disruption took place in 1843. It was thought that this stirring of the mind of the religious public might prove favourable to the spread of a liberal theology. There are now many evident signs that such will prove to be the case in the long run, but the first effect of the movement was to divert attention from matters of mere theology by fixing it with unnatural tenacity upon matters of church polity. As the storm settled by a separation of its elements, it left behind it a stronger profession of adherence to the Calvinistic standards of Scotch Presbyterianism than had previously existed. The Free Church had been animated to its strenuous exertions by the hope of extending throughout Scotland a uniformity of evangelical belief, and it boldly acted up to that hope; while the residuary Kirk was forced to imitate the zeal of her active and popular rival. These were not the circumstances under which the voice of the Unitarian advocate was likely to be listened to even with the ordinary regard conceded to him; and it thus came to pass that the vain expectations which had been entertained deepened the disappointment that was felt on other and more reasonable grounds.

This disappointment was the less patiently borne on account of the depressed condition of the finances of the congregation. Responsibilities relating to this matter had been undertaken which it was found difficult to meet, and the difficulty continued to exist beyond the time when it had been hoped a more prosperous state of affairs would cause it to cease. Not that improvement had not taken place. In the year previous to Mr. Harris's settlement the number of sittings taken in the chapel was 122. Nearly 100 sittings were relinquished during his short ministry through removals, deaths and other causes. Notwithstanding this diminution, however, the number of sittings taken in the last year of his ministry amounted to 214. At a congregational meeting held in March, 1844, a letter from Mr. Harris was read, in which he generously said:

"Placing undoubted reliance on the assurances of friendship and approval which I have repeatedly received from you, looking with faith and hope to the future, I ask from the congregation no guarantee as to the amount of salary for the ensuing congregational year, beginning November, 1844, and ending with October, 1845. I need not assure the congregation of my deep and heartfelt anxiety to promote by every means in my power the improvement, usefulness and prosperity of this Christian church. I rely on the Christian earnestness, regularity and zeal of the congregation in furtherance of my efforts on behalf of all that is honourable to God and morally elevating to man."

This confidence was not exercised in vain, but still the resources at command were not adequate to the requirements of the case. I mention these circumstances with this particularity

in order to strengthen what I have before said as to the greater good that might have been done had Scotch Unitarianism been freed by English liberality from its pecuniary embarrassments. The probability is that the other obstructions would have gradually given way if the removal of this had allowed for the continued application of the instrumentalities which might then have been employed. This one evil repressed and counteracted exertion in Edinburgh, as it had done in Glasgow and everywhere else. Mr. Harris left Edinburgh certainly before the experiment of his mission there had been fully tried; and he left Scotland at the same time, it being still more certain that his presence there was needful to the success of the general movement he had originated; and it is painful to reflect how greatly this change was influenced by the inevitable operation of paltry money considerations.

In the beginning of the year 1845, he received a cordial and unanimous invitation to become the minister of the Hanover-Square chapel, Newcastle-upon-Tyne. He at first declined to accede to the wishes of the congregation, but on being strongly pressed to do so, he took the question of removal into his deliberate attention. He was invited to exchange an uncertain for a certain position, and, as the uncertainties with which he had to contend rather increased than diminished, he brought himself to regard the favourable opening which presented itself as the call of Providence to a new sphere of exertion. He acted accordingly. In the course of the morning service of Sunday, February 16th, he "entered into a detailed statement of the principles, motives, hopes and purposes which led him in 1825 to devote himself to ministerial duty in Scotland in connection with the congregation at Glasgow, which subsequently induced the transference of his labours from that city to Edinburgh, and which now after much anxious deliberation impelled him to the painful announcement of his intention to resign the charge of the congregation of St. Mark's chapel at the close of the ensuing May."* Two days afterwards he accepted the Newcastle invitation.

He re-visited in April and May some of the principal places in which he had been the herald of liberal Christianity, though he was prevented from fully accomplishing his intention in this respect, which was "once more to see in their different districts *all* the brethren whom he had so often met in Christian communion and fellowship; once more to raise his testimony with theirs in behalf of long-lost truth, and join with them *all* in prayer and praise to the universal Father."

He preached a farewell sermon in Edinburgh to a very large congregation on Sunday afternoon, May 18th, from Acts xx. 27, 31, 32: "I have not shunned to declare unto you all the counsel

* *Christian Pioneer*, Vol. XIX. p. 190.

of God. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The text was singularly apt for its present purpose. He had a right to appropriate to himself this record of apostolic fidelity, no less than to mark his own term of service by means of the number of the years of Paul's ministry at Ephesus.

On the evening of the next day, Monday, May 19th, a public entertainment was given to him. The meeting was held in the Oak Hall, Bristo Place. It was very numerously attended, and the proceedings were of the most enthusiastic description. Geo. Hope, Esq., of Fenton Barns, was called to the chair; and Mr. James Morison, one of the oldest members of the congregation, was appointed vice-president. After various addresses had been delivered, Mr. Hope presented to Mr. Harris—1, a copy of resolutions passed at a special general meeting of St. Mark's congregation, Edinburgh, accompanied by a purse containing one hundred and twenty sovereigns; 2, a memorial from the congregation of the Unitarian chapel, Glasgow; 3, a memorial from the members of the Unitarian church, Aberdeen; and, 4, a memorial from the whole body of Unitarian Christians in Scotland. These memorials and resolutions were afterwards bound together in purple morocco and sent to Mr. Harris at Newcastle, along with one hundred volumes of handsomely-bound books. It would be easy to select from the language of these documents, and of the speeches with which their presentation was accompanied, sentiments accurately expressive both of the merit of Mr. Harris's character and conduct, and of the high estimation in which he was justly held by his friends. Perhaps the commendation addressed to him by Mr. Hope is as appropriate as anything else I can choose by way of specimen of what was offered on this most interesting occasion, and it has the additional charm of that utterance of personal feeling which comes more nearly to, as it proceeds more directly from, the heart.

"When I became a member of the Unitarian body some thirteen or fourteen years ago, I found your praises, Sir, in all the churches, as the consistent, able, eloquent and indefatigable advocate of whatever tended to the glory of God or the improvement and happiness of man. For the last nine years I have had the honour of enjoying your personal friendship, and increased intimacy has raised my admiration of your great talents and pure mind. You have devoted your life to great and good works. You have ever advocated the rights of man as man, irrespective of country and of clime. You have recognized God's image in every human being; in the red Indian, the sable African, or the pale-faced European. You have beheld all as children of God, possessing souls gifted with illimitable powers of expansion. Under the tattered

garments of the beggar or the ermine of the noble, you have alike recognized a brother. You have never failed to rebuke and expose religious bigotry and intolerance and pharisaical self-righteousness under every garb. You have advocated temperance, and freedom, and enfranchisement to the millions; and you have proclaimed the rights of the masses to exchange the produce of their labour for food from every shore. Years ago, you laboured to soften down the barbarity of our criminal code and that spirit of revenge which runs through it; and now the subject is beginning to attract public attention. But, above all, you have consecrated your best and noblest powers to the advancement of the faith once delivered to the saints, the cause of Christian Unitarianism. In a word, you have shewn your love to God, whom you have not seen, by your love to your brother-man, whom you have seen. And it is my earnest wish, and I am sure that of every person present, that you may be long spared successfully to carry on your labours of love, and that in your domestic circle you may richly enjoy peace, prosperity and happiness.”*

The following is a list of Mr. Harris's publications during his residence in Scotland. *Select Pieces for Reading and Recitation*, 1826. *The Progress of Reformation*, 1827. *A Word or Two with the Rev. William Thomson*, 1829. *A Letter to the Rev. Gavin Struthers*, 1830. *Remarks on the Rev. A. Harvey's Lecture*, 1831. *Christianity and Calvinism*, 1831. *Antichrist: what it is and what it is not*, 1831. *Bible Faith, or Bible Society Test?* 1832. *Public Fasts Irrational and Antichristian*, 1832. *Christianity Universal Liberty*, 1832. *Harmony of Nature, Providence and Christianity*, 1833. *Christian Worship*, 1833. *Christianity and Church-of-Irelandism*, 1835. *The Doctrines of the Reformation*, 1835. *An Appeal to the Inhabitants of Glasgow against the Misrepresentations of the Glasgow Society for the Monthly Distribution of Tracts*, 1836. *Christian Unitarianism vindicated from the Misrepresentations of J. C. Colquhoun, Esq., M.P.*, 1837. *Remonstrance addressed to the Rev. John Anderson*, 1837. *The Bible the true “Hand-book:” an Appeal to the Inhabitants of Aberdeen*, 1839. *The Question, What should Unitarians do? answered*, 1839. *The Tyranny of Church Courts*, 1839. *Christian Unitarianism, what it is and what it is not*, 1840. *Observations suggested by Circumstances attendant on the Conviction and Execution of Thomas Templeton*, 1840. *The Faith in Christ as held by Unitarians*, 1844.

When Mr. Harris departed from Scotland, he must have felt that the change he was making would in all probability be a change for life. Though in the full vigour of health and activity, he was now fifty-one years of age. His children—of whom six out of the whole number of eight survived him—were growing toward maturity. Every succeeding year would be regarded more in the light of an addition to the past than of an opening to

the future. Time had mellowed his character and deepened the religious tone of his administration. He stepped into his new circumstances as a man, after mingling in the bustle of the world without, would enter his settled abode toward the close of the day; and the result of the change was, that the last stage of his ministry was more fruitful in that edification by which a religious society is consolidated and improved than any of the former stages had been.

He entered upon his duties in Newcastle on Sunday, June 1st, 1845. The two sermons which he preached on that day were published together—one wholly and the other partially—at the urgent request of the committee of the congregation, under the title of *Love of the House of God*.

The Newcastle congregation was an old English Presbyterian interest which bore in many respects a strong resemblance to the one with which Mr. Harris had been formerly connected in Renshaw Street, Liverpool. Time had, however, altered the views and feelings of the class of persons attached to such interests; and he was invited to Newcastle on the clear understanding that he would meet with encouragement in those aggressive efforts which had in Liverpool been checked. He himself had, under the same influence of time, abated his vehemence and softened his methods of action, and was better fitted to co-operate with a conservative religious society than he was in his youth. Above all, the long and valuable ministry of the Rev. William Turner had prepared the way for the new administration which was commencing. Mr. Turner, by his literary and scientific and social efforts for the benefit of the town, had gained a strong hold upon the respect and gratitude of all classes of the inhabitants, and thus transmitted to his successor a character for general usefulness which the latter had, according to his own special qualifications, only to maintain in order to secure sympathy for what he might attempt in the advancement of his professional position.

He entered upon his work under the most favourable auspices, and immediately began the measures of reformation which he thought answerable to his resources and prospects. He re-constituted the Sunday-schools; he established a Ladies' Society for works of charity; he instituted an Equitable and Benevolent Society for the benefit of members of the congregation; and he formed the Newcastle Tract and Missionary Society. The latter organization, based upon a previous one, became a most efficient instrument for extending the operations of liberal Christianity in the north of England. Shortly after his settlement in Newcastle, he brought himself into public notice by delivering his lectures on Capital Punishment. They collected together immense audiences, comprising some of the principal inhabitants of the place, and were almost immediately repeated in the same hall for the accommodation of persons who could not gain admittance on their

first delivery. He improved this popularity by calling special attention to the distinctive principles of his Christian faith, and was very soon brought into controversy with regard to them. The Rev. Samuel Dunn, who was then a Wesleyan minister stationed at Newcastle, issued a pamphlet entitled, *Socinianism, as contained in Twenty-one Publications by the Rev. George Harris, investigated and refuted;* and it was replied to by Mr. Harris in a pamphlet entitled, *Christian Unitarianism, what it really is.*

Year after year, the course which was thus inaugurated continued to be pursued with increasing success till the goal was gained. It is unnecessary that I should follow that course in any order of date. I shall content myself with selecting one or two matters included in it which may, for their own sakes, be worthy of particular notice.

Some days of every year of his Newcastle ministry were appropriated to excursions, one of which was for the benefit of all the members of the congregation. A locality rich in natural scenery was commonly chosen, and sometimes more than one day was spent in exploring it. Mr. Harris was always the life and soul of the whole business, and he generally contrived that a religious service should be held on the occasion, conducting it in the open air if a chapel could not be procured for the purpose. On one of these excursions, Catterick, the place whose vicarage Theophilus Lindsey resigned, was visited, and a service of remarkable interest was held in a large hall in the village. The proceedings were published under the title of *Adherence to Religious Truth the Obligation and Blessedness of Man*, that being the subject of the discourse which Mr. Harris delivered in the hall. In addition to the congregational excursion, in which old and young, rich and poor, were accustomed to join, the children of the schools were invariably taken at another time a few miles from home on a similar trip by Mr. Harris himself.

The interest which he manifested in all the individuals connected with his church or attached to his faith has before been alluded to in its general form, but it cannot be passed by in its special relation to his Newcastle practice. A fellow-believer was with him a personal friend. Whenever a preacher or teacher was leaving his locality to settle elsewhere, he contrived to hold a social meeting expressive of sympathy on the departure, and to provide some testimony of respect which might always keep in memory the connection about to be severed. He thus established links of union between himself and persons in America, Australia, New Zealand, and indeed almost all over the world, of which he was constantly availing himself for beneficial purposes. He would make public mention of the deaths of former associates as they occurred, time and distance seeming never to weaken the remembrance of them in his heart. He may be said to have known every family in Northumberland, Durham and

the northern parts of Yorkshire, which held Unitarian principles. He would stop on his journeys, first at one station and then at another, and travel a few miles into the country from each, to visit individuals who, on account of distance, never attended any Unitarian chapel. He would travel some thirty or perhaps fifty miles to call, in the most remote places, upon persons holding his religious opinions, simply that he might speak to them a few words of encouragement. He went regularly to all the towns and villages where the slightest manifestation of fidelity to his cause existed, and wrote kindly letters and sent parcels of tracts, and did whatever else could be done to deepen the interest felt in that cause. He was heartily welcomed in every house he visited, and especially were his visits prized by the sick and dying. His few words, "May you have peace!" have fallen with light and strength and comfort upon many sad hearts and darkened homes. No one could look round his study and not see what his habitual feelings were in the respect I am now dwelling upon. Such a full collection of books bearing, directly or indirectly, upon the Unitarian controversy was, I suppose, not to be found in any other private library as could be seen there, and the walls of the room were covered with portraits of men distinguished for their advocacy of liberal views of Christianity. Some of these portraits were rude enough, possessing no artistic value at all; but it was on a higher principle of value that they were placed there. They had the power, whenever looked upon, of calling up admiration for truth and honesty in favour of the highest interests of man.

The mention of Mr. Harris's strong regard for persons of his own faith, leads me to refer to the disposition he cultivated toward those who differed from him in opinion. He was unaffectedly desirous of establishing the most friendly relations with men of all shades of religious belief, and he neglected no possible opportunity of shewing his goodwill to others, irrespective of their sectarian position. He took special pleasure in trying to overcome bigotry by brotherly kindness. I have heard him tell some amusing tales about his forcing a fraternal recognition upon narrowly orthodox ministers into contact with whom he was thrown, and who seemed determined to preserve toward him a severe and distant demeanour. He denounced superstition, he disliked anti-supernaturalism, he thundered against oppression, he pitied infidelity, he despised indifferentism, he was always ready to expose error, but he nevertheless cherished an affectionate feeling for men on whom, according to his estimate, one or other of these imputations rested. He himself appeared always to have made up his mind on the great doctrinal questions of Christianity, and those who heard him could not but be impressed with the oracular style in which he insisted upon his conclusions. But the dogmatism did not extend beyond the intellectual expression. This was tacitly felt by those who heard

from his lips the strongest reprobation of their own views. The reprobation never revealed an enemy's heart. His popularity was thus personal as well as official. The hearers he drew together from all denominations and all ranks of life, of whom some would come long distances to hear him, and others would hide themselves from observation when they came, were, independently of their admiration of the preacher, attracted in no small degree by fondness for the man.

I have referred to the efforts he made, on his first coming to Newcastle, in originating and re-organizing institutions in connection with his congregation. These institutions were continually added to, as time went on. He opened classes during the winter evenings for the instruction of young persons, both male and female, whose daily employments hindered them from acquiring knowledge elsewhere. A youth's library, a reading and mutual improvement class, a fellowship meeting,—these and other kindred means of social benefit were called into being by him. Nor was he ever content with merely setting them on foot. He was the most active agent in connection with them. On Sundays, when he lived at a distance from the chapel, he spent the whole day under its roof, that he might superintend or assist in the work of teaching that was going on there; and on week-days, night after night he was to be seen imparting the most elementary knowledge to the poorest of people, some of whom were literally taken out of the street. He was a constant visitor at the ragged schools; and when cholera in a very severe form attacked the town, he was engaged in going from house to house in an attempt to repel the attack, irrespective of any religious connection he had with the sufferers. He and Dr. White visited 2000 of the most miserable houses in Newcastle, a report of whose condition was drawn up by him. The destitute and afflicted of every class had in him a warm friend, who not only felt for their distress, but was ever ready to act toward its relief. He was a great leader in any benevolent enterprize that presented itself to him, but he was a diligent and patient worker besides. A short time before his death, he established "The Newcastle Unitarian Institute," which was intended to combine for the members of his own flock all the advantages of an ordinary Mechanics' Institution. The value of such work on his part is to be measured not only by its own character, but by the burden it added to the extensive occupation of time and thought which his more public duties involved. He was employed in preaching wherever missionary aid was wanted, and he was a prominent speaker at meetings of Temperance Societies and Mechanics' Institutions throughout the neighbourhood in which he lived. There was, indeed, no movement for social or political improvement to which, as far as he was permitted to do so, he did not lend a helping hand.

Perhaps the most remarkable business he engaged in was the erection of the very handsome and commodious church which was put up in place of the Hanover-Square chapel. This was, in truth, his own doing. The church was not only built during his ministry, but he was, in every efficient sense, the builder of it. He projected it; he provided for it; he overcame the difficulties connected with it; he procured the money required; he directed everything relating to its structure; he carried out its most finished details, and he cleared it at the last from debt. It will stand as his monument as long as it endures, and a most graceful and expressive monument it is. From the earliest period of his ministry in Newcastle, he entertained the idea of removing the congregation into a better locality, and erecting a place of worship more suitable to its character and prospects. This idea he brought forward from time to time, seizing every occasion which seemed favourable to its realization. In the year 1847, the accomplishment of the scheme was resolved upon, and subscriptions were entered into for its support. Obstacles of an unusual kind were thrown in its way. Expensive and harassing legal proceedings were carried forward by dissentient trustees, and the anxiety connected with them was more trying than the constant toil which the progress of the building imposed. Though these obstructions were surmounted, the end was not gained without manifestations of ill feeling which made even victory painful. Still the work went on step by step. The exact business habits of its chief conductor, his fertility in expedients, his methodical arrangements, his indomitable perseverance, were found equal to all emergencies. The manner in which he stuck to the undertaking was very remarkable. During the time when workmen were employed in raising or fitting up the edifice, he was very often among them all day, and sometimes would lengthen out his day of attendance from six o'clock in the morning till ten at night. On April 13th, 1854, the chapel was opened under circumstances of the most joyful excitement. That which Mr. Harris on the occasion called "the long-looked-for day, the hard-struggled-for day, the day of many hopes and prayers," continues to be a day of fond remembrance to all who were privileged to join in its services. Dr. Montgomery preached the first sermon—a sermon stalwart as his own figure—and the united offering of praise and prayer which seemed to come as from the heart of one man was led by Mr. Harris himself. At a meeting held on the evening of the opening day, among other interesting events, a silver salver and a purse of gold were presented to Mr. Harris as "a grateful congregational offering."

I have said that this "Church of the Divine Unity," as it was called, will always stand as his memorial-stone. There is a deeper meaning in that reference than at first sight may appear. Its erection was in all probability the remote cause of his death.

He never thoroughly recovered from the bodily and mental fatigue which, in the accomplishment of this darling purpose, he underwent. From the time of the completion of that purpose, his health was broken as it had not previously been. Before leaving the old chapel, he delivered a course of lectures on the history of Presbyterian and Unitarian Nonconformity in Newcastle. These lectures cost him immense labour, and the last of them was not given till the Sunday immediately preceding the opening of the new place of worship. The exercise of thought which was thus occasioned, in addition to the great and multifarious employments in which he was engaged in preparation for the coming celebration, produced too great a strain upon his constitution, and that at a time when he was exhausted by previous efforts of extraordinary vigour. The strong man had over-tasked his strength, and could not recover from the effect of the prostration even when his burden was removed. I cannot lament over this. There is a moral appropriateness attaching to it which forbids lamentation. It is right that that for which a man lives should be also that by which he dies. It enhances the glory of the warrior that he lays down his life on the battle-field he has won. To be ourselves sacrificed on the altar of our service, is to be made in the highest and strictest sense partakers at once of the sufferings and of the glory of the Lord.

In addition to the works already mentioned, Mr. Harris, when in Newcastle, published—*The Great Business of Life, what is it?* 1847. *Christian Unitarianism New-Testament Christianity,* 1848. *The Christianity of Christ and the Christianity of the World: a Discourse delivered at the Re-opening of St. Mark's Chapel, Edinburgh,* 1848. *The Doctrine of the Trinity: a Lecture,* 1853. *The Christian Character, as illustrated in the Life and Labours of the late Rev. William Turner,* 1859. *The Christian Pioneer* was discontinued at the end of the year in which Mr. Harris left Scotland. Its place was attempted to be supplied by *The Christian Pilot*, which was commenced in Feb. 1849. This latter magazine was, if anything, made to exceed the former one in value, but, after extending over two years, its issue ceased for want of adequate support. The interest of the Pioneer as the organ of a definitely localized movement could not be secured in connection with less stimulating though more general aims.

CHAPTER VIII.

DEATH.

I APPROACH the end. The physical deterioration I have traced to the toil and care through which Mr. Harris passed in connection with the building of the Newcastle church was seen by his friends gradually to increase, and he himself was well aware of the great imminence of the danger to which he was

exposed. In apologizing for the irregularity of his correspondence, he said, in May, 1854, "And yet the multiplied anxieties and labours of the last two years do furnish a little palliation. No one can know these but myself in all their extent of harass and weight. They have often well-nigh overwhelmed me."

I had frequent opportunities of personal intercourse with him during the last five years of his life, and I noticed almost every time I saw him that he had become visibly older. His energy lessened, and his voice lost much of its power and variety. This was the more observable in him, as he was one of those men whom one could not readily fancy as growing old. Anything like weakness seemed to interfere with his personal identity. The last time I met him was at the funeral of Mr. James Morison, of Edinburgh, in August, 1857. Mr. Morison had been intimately connected with Unitarianism in Edinburgh from the beginning of its existence there. He died at an unusually advanced age. He could remember when not a single building stood upon the site of the present New Town,—a remembrance which more strikingly marks the kind of progress it records than any other I am acquainted with. Mr. Harris had been a welcome guest in Mr. Morison's house from the days of his Glasgow studentship: and he had kept up his friendship with the family during the whole of his subsequent life. That house was, indeed, for many years an Unitarian hostel where the guests were served for the love of the truth. On hearing of Mr. Morison's death, he, without solicitation and at considerable inconvenience, resolved to pay to his venerable associate the last tribute of affection which the circumstances allowed. We walked together to the house of mourning. As he prayed, blending the past with the future in devout thanksgiving, I felt it good to be there. After the interment, I spent most of the day in his company. Our conversation was softened by the event which had caused our meeting. A deep religious tone pervaded all he said. I had before remarked that the realities of the religious life, irrespective of all matters of controversy, seemed to be more and more vividly appreciated by him; and when I parted from him on his return to Newcastle, where he had to preach the next day—for this was Saturday—though I had no apprehension I should see his face no more, I felt he was ripening for the time when the harvest should come. We talked of some disputed matters, but he was desirous of getting into a purer region than that of disputation; and, as he wrote to a valued correspondent near to this date, so he in effect now insisted—"I seek no other school than that of Christ. I ask no other light than that of the Sun of Righteousness."

As the year 1859 proceeded, he rapidly declined. At the end of March in that year I received a letter from him, in answer to an application I had made to him to preach some charity ser-

mons at Dukinfield, in which he said, "My health has been seriously shattered, but I am recovering, I hope surely, though slowly." Toward the autumn, however, recovery was much further off than it was in the spring, and it was determined that he should have total rest for a considerable time in some locality away from all ministerial duty. North Berwick, Haddingtonshire, on the east coast of Scotland, was fixed upon for this purpose, and thither he retired. His residence there did not have the desired effect. His former friends in the neighbourhood were painfully struck with the sad change that had taken place in him, and almost every one who saw him foreboded that his work on earth was nearly done.

The Rev. Edmund Kell, of Southampton, had engaged to preach for him in Newcastle on the 25th of October. Mr. Kell and he had, throughout the greater part of their lives, been warmly attached to each other. They had been fellow-students at Glasgow, and there was much accordance between them even as to peculiarities of opinion. Most of the letters from which I have quoted or shall quote in this chapter were addressed to Mr. Kell. Hearing of the visit to Newcastle, Mr. Harris wrote there, strongly urging his friend to come over to North Berwick. "It will do me good to have a crack with you, howsoever brief may be the time. We are close to the Bass Rock, the scene of many martyr confessions of liberty, and to other scenery of rich beauty. I say, come." The invitation was accepted, and I am thus able to give in Mr. Kell's words a description of him as he appeared at this time.

"My arrival was somewhat unexpected, as I had been unable to inform him of the train by which I should start from Newcastle; but I soon heard his step in the hall advancing to welcome me with that cordial grasp of the hand and warm, affectionate tone which marked his greetings with his friends, and more especially with his brother ministers. He was looking pale and thinner than when I last saw him, and his fine person was rather bent, whilst his voice was unusually low, and when excited somewhat tremulous. We conversed chiefly that evening on old scenes and friends,—memory taking us back to college days, when as a junior student in the University of Glasgow I first became acquainted with him, and knew him chiefly as a missionary opening a new cause and preaching at Greenock.

"The second day of my visit was memorable from the violent storm in which the 'Royal Charter' was dashed to pieces, and when a tremendous gale raged also on the eastern coast. The house which he occupied faced the rugged islet called the Bass Rock, and the tumultuous waves dashed in fury upon it, imparting an awful sublimity to the scene. He watched with intense interest two weather-beaten sloops which narrowly steered their course between our shore and the rock into North Berwick harbour. One of these sloops went to pieces as it made the shore, and his sympathy for the distressed mariners was very great. When the weather somewhat cleared in the afternoon, we

walked on the shore, and he seemed greatly to enjoy pointing out the more interesting spots of picturesque beauty in the neighbourhood, especially in dwelling on the strikingly bold outline and military capabilities of the Bass Rock. In the evening he entered into an earnest conversation on some of the philanthropic objects which had most interested him; and, above all, he dwelt with enthusiasm on the growth of the missionary spirit among Unitarians in various parts of the kingdom, hailing it as the omen of the progress of those views of religious doctrine which it had been the delight of his heart through life to propagate. He regarded the Home Missionary Board at Manchester as happily called into existence at the right time to co-operate in this movement. And this topic naturally led him to talk of the progress of his own congregation, and of the plans he had in view for its welfare. Among these he explained to me the objects of the Newcastle Unitarian Institute, lately established, of which he was President. I quite trembled for him when I heard of the additional labours he was preparing for himself, and saw the flickering health depicted in his countenance. It was truly touching to hear him speak of his affection for his flock. When he mentioned their considerate kindness in supplying his pulpit for him for three months in order that he might have a thorough change and recruit his health by the sea-side, his voice altogether failed, and he burst into a flood of tears."

Mr. Kell's visit gave him great pleasure, and he spoke strongly of the benefit he derived from it. Another circumstance also afforded him unusual delight. He was waited upon by some persons in North Berwick and requested to preach during his stay there. The applicants were not Unitarians, and the desire they expressed was a sincere and, under the circumstances, a very decisive testimony to the religious value in which his character and ministrations were held. As such, it was received by him with gratitude. He could not comply with the request, but it fell cheerfully upon his heart, like sunshine in the shade.

As the time of his retirement drew toward its close, he became very tired and shewed great anxiety to be at home and in his work again; and he returned to Newcastle so as to preach there on November 20th.

In the course of the first week after his return, he wrote:

"I fear you had given too bright a colouring of the state of health to which I had attained. I am indeed better, but not so strong as I had hoped to become. I look for brighter days yet to come. We have had very trying ones since our return. I got through the sermons on Sunday with great difficulty, especially in the morning. I hope to be better on Sunday next. Nothing could exceed the kindness of my friends. They hold a welcome-gathering on Wednesday evening next, the 30th of November. I hope to be equal to the occasion, and shall be glad of the after quiet."

On December 16th, he again referred to the same topics:

"I cannot give so good a report as to firmness and strength of health as I could wish. The weather has been trying since our return—thick and foggy. But I am hopeful, through Dr. Greenhow's advice and

care, as well as my patient observance of his orders, that I shall gradually improve. My congregation gave us a welcome home on the evening of November 30th. There were 300 ladies and gentlemen present. Very gratifying, but too exciting. I was home by 9.30. Last Tuesday I gave the inaugural address at the Unitarian Institute, formed in connection with our congregation at the school-rooms. This will furnish my extra labour for the winter. The school-room was crowded. The Institute is open four evenings every week. Mutual improvement society, library, religious newspapers to read, classes for languages. As to out-lasting you, the decision is with the All-wise and All-merciful."

This letter was, in all probability, the last he ever penned, and it concludes with the highly characteristic reference, inserted as a postscript: "The missionary spirit goes bravely on in Lancashire, Cheshire, Yorkshire, Derbyshire." The hope which had formed the life of his life thus shot up in a flame of exultation just before life expired.

Two days afterwards, on Sunday, December 18th, he conducted the morning service in his church. It was observed that, generally throughout that service, his feebleness was not so apparent as it had been on the previous Sunday, but the particular instances of failure were more alarming than before. To a scientific judgment it was plain that he was never likely to enter the pulpit more. His text on this occasion was, "Jesus Christ our Saviour." At the close of the sermon he announced that the celebration of the Lord's Supper would take place on the next Sunday, instead of at the usual time, which was the first Sunday of the coming year. He gave as the reason for the change, that as the next Sunday fell upon the 25th of December, the celebration might serve as a double commemoration of the birth and of the resurrection of the Lord. He paused after the announcement, and then said, "I trust we shall meet to hold it." On that Christmas morning he realized the promise that "the fruit of the vine which he was not henceforth to drink" upon earth, should be drunk "new in the Father's kingdom," with the Saviour whom his dying lips proclaimed.

His last ministerial act was the dedication of two children who were brought to his house for that purpose on Monday, Dec. 19th. He had always taken peculiar pleasure in that kind of service, and the mothers of his flock were wont to attach special importance to his discharge of it. When he visited the villages in his neighbourhood, it was a point of pride to engage him in this work, and it is gratifying that he now vanishes from our sight in the divine attitude which that work suggests.

After this day he was confined to his bed and sunk very rapidly indeed, until, without any pain, he calmly and peacefully, like a tired child falling asleep, closed his eyes to this world on the 24th of December, 1859. The manner of his death was merciful. He was spared from acute suffering, and he was also

spared from, what would have been to him still more grievous, the dragging on of a useless life. His last intelligible words were about the church in which so much of his interests were centred.

His remains were committed to the tomb on Thursday, Dec. 29th, amid the sorrows of the people to whom he had so faithfully ministered. My friend the Rev. R. Brook Aspland conducted the funeral service in a manner that deepened in every heart the solemn and sacred feelings which the interment itself called forth. It was a cold, dark winter's day, accompanied with wind and rain and snow, when we carried him to his resting-place. The season and the weather seemed to harmonize with the sadness with which we thought that a standard-bearer of our little host had been struck down.

I travelled that same evening to Leeds, and as I was taking some refreshment in the inn where I stayed, the waiter told me that news had just arrived of the death of Lord Macaulay. It may be remembered, that it was matter of public remark at the time that the fact of Lord Macaulay's death was first published in Leeds. It was communicated by telegraph to Mr. Ellis, one of the executors, who happened to be there. Thus I met it that night on my way home. As I sat musing upon what I had seen and heard during the day, I could not but bring these two deaths together in my mind. One was the death of an intimate friend. With the other, I had a nearer interest than the mere admiration of literary genius could supply. I was entitled to regret it on personal grounds. Far indeed was I from instituting any comparison between the two men. The case admitted of no such comparison. There was not a single point of characteristic similarity in it. It was the diversity, not the similarity, on which I meditated. Their spheres of influence were differently constituted and widely separated: but each one in his own sphere was the centre of influence. Both spheres were equally included in God's world, and the influence exerted in both entered equally into the plan of God's providence. What each of the two possessed was given to him by that great Householder who distributes many or fewer, higher or lower, talents to his servants "according to their several ability." The poor Unitarian minister was in this respect one with the great statesman and historian. They were one here, and they will be one there. Before the judgment-throne, an equal fidelity will secure for them an equal commendation. Who shall even say which service will, in the day of final manifestation, be proved to be most intrinsically valuable? "Many that are first shall be last, and the last shall be first." But whether first or last as to the result of labour, the same sentence may be pronounced upon each. Mr. Aspland's funeral text sums up all that is really important to the issue of life. It is, that the righteous Judge should hereafter say, "Well

done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Among the tributes to Mr. Harris's memory which were paid, Mr. Aspland's funeral sermon and a part of Mr. Kell's were published. A memoir of him, drawn up in a great measure from personal recollections, appeared in the *Christian Freeman*. I have made more than one extract from the discourse delivered in Glasgow by Mr. Crosskey; and I cannot refrain from inserting here, on account of the just estimate of character it contains, the address of the Edinburgh congregation to Mrs. Harris:

"Our Father in heaven, who doeth all things well, has in His wisdom and love seen fit to release from his labours here below, and to call home to Himself, our venerable, respected and much-loved friend, your dear departed husband. We, too, mourn for him; but we trust it is in the spirit taught to many of us by himself when, as our pastor and friend, he instructed and consoled us in those heavy trials incident to our common lot. His labours of love amongst us then, and also his words fitly spoken, and deeds of kindness done to many of us since, will long remain in our grateful recollection. His name also will ever be remembered and his memory cherished, for the dauntless courage, the fervour, power and eloquence he displayed in the public defence and propagation of our holy and benevolent faith, and which he taught no less effectually by the purity of his life in his private walk and conversation. His unwearied labours from his youth upwards constituted him for many, many years the great preacher in this country of a free and loving Christianity, so that when the history of Christian Unitarianism in Scotland shall come to be written, there will be no name more honoured amongst its first apostles than that of the Rev. George Harris. We will never again see his face or hear the tones of his voice here; he cannot come to us; but, thanks be to God! we know from the gospel of Jesus that death is only the appointed way to a higher life, and that by a like patient continuance in well-doing, and by the same ceaseless activity in every cause which tends to promote the prosperity, happiness, purity and holiness of our brother man, which so distinguished him, we may encourage the glorious hope of a blissful re-union where sorrow and death shall be no more, and where God himself shall wipe away all tears from our eyes. May He who has promised to be a Husband to the widow and a Father to the fatherless ever comfort and sustain you, is the earnest prayer of your attached friends."

It remains that I should mention the names of persons who have supplied me with information which I have used in the course of my narrative. I do so with sincere thanks to them. I lie under this kind of obligation to Mrs. Harris, Mr. James Yates, Mr. S. Thornely, Mr. Charles Ellis, Mr. Shaw, Mr. W. Boardman, Mr. George Hope, Mr. G. H. Girle, Mr. J. H. Dunn, Mr. James Gibson, Mr. P. Callender, the Rev. B. Mardon, the Rev. E. Kell, the Rev. F. Baker, the Rev. G. H. Wells, the Rev. H. Green, the Rev. C. Wicksteed, the Rev. W. M'Kean, the Rev.

W. A. Jones, the Rev. H. Hutton, the Rev. Dr. Lloyd, the Rev. H. W. Crosskey, the Rev. R. Spears and the Rev. M. Scott.

Time and space have obliged me to omit the notice of some facts which I desired to mention, and which might have made my Memoir a little more complete; but if I had inserted in it all I thought pertinent to my object, how little should I have done to set forth as it really passed the life whose course I have followed! Nothing has troubled me more, as I have proceeded with my task, than the contrast between the lengthened and varied activity which actually occurred, and the few lines of bald description into which its events have been necessarily crowded. But so, in every such an attempt as this, the case must be. The reality cannot be re-called as it was. The busy scenes of the day shrink into a faint vision of the night. "We are such stuff as dreams are made of." It is only in a silent result which flows into the general current of affairs, unmarked by the keenest eye, that the true purpose of human existence, as others have to do with it, is comprehended. There it will be found, to praise and honour and glory infinite, when the full tide of mortal interests washes the eternal shore.

ADDRESS TO THE STUDENTS OF CARMARTHEN COLLEGE,
OCTOBER, 1860.

BY REV. STEPHENSON HUNTER.

IT devolves on me to welcome you again to the scene of your various studies, and to offer a few words of advice and encouragement to you in respect to them. This duty I have undertaken with great pleasure, because I am strongly persuaded that I am here to co-operate with you in acquiring some of the most efficient instruments of usefulness, and consequent happiness for the whole of your future lives. The high and honourable office to which you aspire in the Christian ministry, demands the fullest development of every power with which a beneficent Creator has endowed you; and surely I need not attempt to prove to you that that office *deserves* your most persevering exertions, that you may be qualified to give fitting expression to the divine message to mankind which it will be your duty to deliver, and to advance in the highest degree those eternal interests, in regard to yourselves and others, with which you will have to do. The time is happily gone by when any apology can be necessary for urging the pursuit of secular learning on the future ministers of the gospel. There can be no religion which a rational being can consistently profess, or which it is consistent with the dignity of a rational being to promulgate, which can be injured by

the fullest development of the understanding. *They* misstate the question and fight with a shadow who talk disparagingly of a religion of the head, as compared with a religion of the heart. There is no such religion. The very existence of it would argue such a destruction of the natural balance and connection of the principles of human nature, as would constitute an insanity of the most fatal kind—an insanity which would render all religion, properly so called, impossible. But perhaps there are those who fear that the heart may be contracted in its range of lofty feeling, cooled and enfeebled in its holier sentiments and aspirations, unless the pursuit of secular learning be confined within very narrow limits, and be maintained in complete subservience to a kind of spiritual training which is independent of it, if not opposed to it. In whatever form, however, the fear of sound learning, or a contempt for it, may choose to express itself, the same radical error lies at the foundation of the argument and renders that foundation unsound. No part of human nature can by possibility receive any real accessions of power or dignity by the humiliation or feebleness of any other portion. The loftiest feelings and highest aspirations will always be found, as by a natural law, to have the closest affinity with the cultivated understanding and the clear and powerful intellect. Surely there is enough of excellence in the works, as in the nature and providence, of God, to afford a safe and profitable field for the employment of the largest and acutest understanding, and from which, in proportion to its powers, it may draw ever-increasing elements of piety and faith—those exhaustless springs of moral dignity and everlasting honour. Religion, properly so called, will ever repudiate the defence of those who represent her as being too inconsistent or too unsound to sustain the scrutiny of the cultivated mind—too nearly allied to the darkness of ignorance or superstition to bear the light of logical or scientific truth. Surely, as Newton followed the planets more closely in their orbits, and learned to estimate more accurately the power which placed them in the heavens and the wisdom which appointed their everlasting courses, no sentiment of reverence or love for the Creator and Ruler of the world was enfeebled by his growing knowledge. Surely he could say, “Our Father who art in heaven,” with no less fervour, or ask for his “daily bread” with no less faith or trust, that his knowledge of Him to whom his prayer was addressed was more extended, and his conception of Him more just.

Man is made in the image of his Creator in his intellectual as in his moral nature; and in the development of the mental powers, and the increased range and vigour of their action, he approaches towards the Author of his being as surely as in the development of the moral nature itself, with its enlarged sympathies and pure affections. These are but two stages in the

moral journey of life. In the former, the aspirant to its higher stations of dignity and usefulness exercises and expands those powers which are to be the instruments of his future success, while in the latter he assumes the dignity of position and endowment for which the harmonious energy of his enlarged and well-disciplined powers adapt him, and performs the high functions which pertain to the child of God when the divine image upon his soul is most free from the clouds of this world's infirmities and the stains of its impurity.

In the present preparatory stage of your career, then, I would earnestly urge upon you diligence and perseverance in the pursuit of your secular studies,—not to the neglect of theology, with its divine sanctions and all its most momentous consequences. To that your highest energies will be devoted without any doubt and as a matter of course. But seek not to build upon the sand, or till you have laid the foundations as deeply and as strongly as your present opportunities allow. The graceful arch or the strong architrave is erected in vain, if the columns which support it have not their due harmony of proportion or the needful strength to bear their stately burden; or, to use a more familiar illustration, the farmer will look in vain for a crop that will repay his labours, if he has neglected the previous cultivation of the land upon which his seed is sown.

There is much in the character of our time which tends to suggest reflections such as these, and to give them more than ordinary importance. Never, perhaps, was it more indispensable to the religious teacher to have the powers of thought sound and vigorous, and habits of judgment cool, firm and impartial,—to possess that vigour, steadiness and self-possession, which systematic discipline alone can bestow. In the present transitional state of the theological world, there is no small risk of weak minds being robbed of their Christianity altogether. The violent and unreasonable canons of criticism to which the Scriptures are often subjected, go far, if admitted, to prove that those sacred records are worse than useless, being little better than a compound of fiction and priestcraft; while the theories of religion by which this criticism is accompanied, tracing religion wholly to the spontaneous development of the moral instincts of human nature, represent revelation to be useless, or affirm it to be impossible. Christianity, however, properly so called, must stand or fall with those records of the life of Christ which the New Testament contains; and therefore it is of great importance that the preacher of the gospel should not only have its sacred records in their integrity, and be educated in the languages in which the Scriptures were originally written, and so have the best means of understanding them, but should have knowledge and power sufficient to estimate the criticism by which they are assailed, and defend the truth which he believes to have in his

charge. I rejoice to believe that, after all the attacks of criticism by which the Scriptures have been assailed, they still stand in their integrity the genuine records of the dealings of God with the men of successive generations, and to us the divinely-sanctioned charter of our salvation, the one reliable ground of faith and hope, in time and in eternity.

Prepare yourselves, then, for defending this sacred treasure by the preparatory discipline of learning, with the power and accuracy of thought which educational discipline can bestow upon you. In the classic authors, indeed, which you will be taught to read, you will not find the principles of Christianity in their native force and just proportion. But in the languages in which they are written you will have a most valuable acquisition. For though the Greek of Xenophon be not exactly the Greek of the New or of the Old Testament, the genuine language of Greece—wonderful monument of a past civilization and key to a noble literature—will easily, to the student of the Hebrew tongue, adapt itself to the wants of the reader of the Scriptures. And in the use of it you will learn much besides. In the history and character of Socrates especially, you will see what human nature is capable of when dependent on its own resources alone, when drawing its inspiration from the deep fountains of its own intuitions exclusively, and so form a more just conclusion respecting the claim which the Scriptures make on our attention, considered as the records of revelation properly so called. For how great was the Athenian sage as a philosopher, as a politician, as a soldier, as a moralist, and yet how utterly contemptible as a teacher of religion! He could appreciate truth and honesty—nay, die for them—yet could he leave to his disciples no legacy of truth regarding God and his providence, or speak any reliable word about a present which Divine Wisdom overrules for good, or a future which Divine Goodness will make blessed. While far inferior intellects speak of glory, honour and immortality, he can only despond, and command a disciple to sacrifice a cock to Æsculapius. No wonder that the world after his death was no better than before; for though he left a life for his disciples to record, he bequeathed to the world no legacy of truth.

The moral element of mathematical learning may appear more difficult of discovery, however, than that of the Greek and Roman classics. But the habit of correct reasoning, of strict investigation, of just and legitimate inference, is no mean endowment in the theologian; for he has nice distinctions to deal with, false reasoning to expose, and principles to pursue with accuracy as well as diligence to their just consequences,—a work for which mathematical investigation will contribute in no small degree to qualify him. Is it of the nature of virtue to maintain the body in health and vigour by the choice of food and the use of exer-

cise? Yes, as certainly as that human activity may be employed in works of usefulness or of benevolence. The boy does not engage in his gymnastic exercises with any high moral purpose, nor does the spectator of his feats see anything in them beyond the salutary exercise and development of the young animal; and yet who does not acknowledge the fulfilment of a far higher purpose, when the strong muscle which that exercise expanded, and that confidence of strength which it inspired, have rescued the threatened victim of fire or flood, restored to society the promise of youth or the wisdom of age, and filled many a sorrowing heart with joy? The ingenious author of the ninth Bridgwater Treatise long ago replied to this objection to mathematical studies, which he found unnecessarily and rather offensively put forward by one of the eight who had preceded him. He took up Hume's argument on the subject of Miracles, and founded on his own calculating machine an argument in favour of revelation which would probably have made a deeper impression on the mind of the sceptic than nine-tenths of those replies which his essay called forth from professed theologians.

When we enter the domain of History, the lesson is too plain and intelligible to be misunderstood. Virtue rewarded and vice humiliated and punished are the frequent subject of a large number of novels; and notwithstanding the ultimate truth and importance of the lesson which is sought to be enforced, it frequently fails of exciting the desired interest from the feebleness or unnaturalness of the tale in which it is embodied. But with the page of history the case is wholly different. It is a leading purpose of Divine Providence to teach the same lesson, and *there* it is urged upon the attention with such a force of truth and novelty, as to keep up the interest undiminished throughout, and to stamp itself upon the memory and the heart in characters which are indelible. What great purpose of life can we set ourselves to execute, without seeing in the records of the past the obstacles, from within or from without, by which our purpose may be defeated and ourselves robbed of our reward? What passion can pervert the conscience, or agonize the heart, or overturn the order of society, the contemptibleness or the malignity of which we may not *there* study and learn in the shame and disappointment of its former victims? Or what teacher can with equal truth and power impress the lesson upon our hearts, that simplicity and sincerity of purpose, with energy and faithfulness in action, can, as the world is governed, secure every object for which the wise man will struggle? *The divine* in history is necessarily more conspicuous in the Scripture history than in any other,—if I should not rather say, in that history of which the Scriptures contain some detached and imperfect portions, but the nature and purport of which these remains sufficiently indicate,—because religious truth, with the piety and

holiness which are founded upon it, is there more prominently put forward as the end to the attainment of which the chief events in the world's government are made subservient. But not there exclusively do we learn that there is a higher Power accomplishing purposes, through the agency of men and of nations, of which the wisest actors upon the scene have had no conception, and which they have, perhaps, in a great majority of cases, only involuntarily promoted. How many a powerful hand, for example, was raised to quench that divine light which was kindled on the hills of Galilee and the crowded streets or the more quiet courts and chambers of Jerusalem; and yet it burned brighter and brighter, like the conflagration whose fuel is only stirred and its power increased by the feeble hand which cannot arrest its progress! Where shall we not find how feeble is man, considered in himself alone, as compared with those secret powers of truth with which Providence from time to time inspires the hearts of men? Nero was a monster, without character and therefore without power in a moral point of view; so that we need not wonder that he did not succeed in arresting the progress of the gospel, while he destroyed the lives of its professors. But Hadrian and M. Aurelius were great men,—great in regard of every human standard of greatness except that of religion,—and they were equally powerless in the presence of the Galilean faith, that so-called “new and noxious superstition” with which they thought themselves bound to wage war. I need not adduce examples of this truth from the history of the Reformation, though you will readily find them there, as my object is rather to point to great principles than to illustrate them, rather to excite your energy of inquiry than to gratify it. Nor will I do more than allude to that nemesis of faith and liberty that is avenging now upon the churches the wrongs of many generations, bursting the bonds in which the priest had bound the free souls of men, as if “the liberty wherewith Christ has made men free” were only a name, and, though some only talk of liberty while they hug their chains, vindicating together the rights of man and the truth of God.

Natural philosophy, in its more popular acceptation as modern science, would present a very instructive theme of remark, such as that in which I have indulged in connection with those branches of study to which your attention is of necessity more especially directed. We may justly speak of the marvels of chemical and electrical discovery, and of the history of the earth and the structure of the heavens as revealed by the geologist and the astronomer. But the purpose of my present address does not require or permit me to do more than allude to these subjects, and to express the wish that opportunities may arise of introducing you in some degree to the principles of them. All the branches of study to which I have thus alluded have for their special object,

while they convey knowledge of varying interest and importance in itself, to develop the powers of the mind, and so fit the moral agent for pursuing with success those ends of his existence which are the highest and holiest. Of all the aspects in which truth can present itself to the mind, that of religious truth is undoubtedly the most momentous. Allow me, therefore, before I conclude, to remind you that one special purpose of all your secular studies in this place is to enable you to understand the Scriptures, and to draw from them, with as much as possible of their original freshness and power, their doctrines, their promises and their precepts, for forming the inner and the outer life of yourselves and others. After all the criticism and cavil to which they have been subjected, as I have already intimated, these Scriptures still stand the authentic records of divine revelation, and consequently the only authoritative standard of faith and conduct to all who do not embrace some or other of the various forms of Deism which the last century and the present have heard promulgated. All objections to the Old Testament on scientific grounds are futile till it is shewn that Moses and the prophets professed to have divine authority for any scientific doctrines, and are found introducing their views of astronomy or cosmogony with "Thus saith the Lord." Nor, if you ever feel the weight of objections so far as to be tempted to undervalue the Scriptures, will you find any satisfaction in any of the philosophies which have been put forward to stand in their stead. If not utterly lost in the obscure terminology in which these are introduced, you will be very fortunate if you do not find yourselves carried by them into a world from which all special divine providence, if not the very God who made it, is excluded. But I do not doubt that, with the diligent use of your means of mental discipline and cultivation and a reverent regard to the sacred interests of religion, you will embrace what is really divine in science, in the world and in the Bible, and render it the instrument of everlasting good to yourselves and others.

We have received an important communication from the Registrar of the London University, to the effect that "a large proportion of the candidates who present themselves at the matriculation examination are deficient in sound elementary knowledge, more especially in regard to the grammatical structure of the languages, both classical and modern, which such candidates are required to have studied; and that no candidate will henceforth be allowed to pass this examination without satisfying the examiners by his answers to grammatical questions, as well as by his translations from Latin, Greek, French or German, into English."

You will readily see that the object of this warning is simply this,—to impress on the attention of teachers and students alike the importance of a thorough knowledge of whatever subject they

teach or learn respectively. From the very commencement of my own career as a teacher, I have become more and more satisfied of the justice, nay, of the absolute necessity, of this demand of the University. The time which is expended on a mere superficial knowledge of any subject whatever, is in a very great degree thrown away. It is not, indeed, *always* true that “a little knowledge is a dangerous thing,” because a very little knowledge may yet be complete on the subject which it embraces, and may therefore possess both dignity and usefulness. But in the sense of imperfect and superficial learning, “a little knowledge” is most dangerous, puffing up its vain possessor with inordinate views of his own position and powers, while it serves no really valuable purpose,—leading to hasty and unsound conclusions, by which the light of true knowledge is shut out, and indisposing its possessor for that patient and diligent research upon which all sound knowledge depends. Learning which is deep and sound always generates humility; for the struggles by which it has been attained can hardly fail to be attended by a consciousness of the feebleness of our powers and the danger of our being misled by the narrowness or the shortness of our mental vision. But the assumed learning which has cost little effort and possesses no solidity, has no such wholesome influence upon the mind itself—dazzles its possessor and the children, old or young, who cannot estimate its worth—glitters in the sun like the boy’s soap-bubble, but bursts like it, too, after its little instant of splendour, and ends in nothing.

It is often difficult, however, to estimate justly the degree of completeness which our knowledge should possess on different subjects, and the consistency of the philosophic and of the Christian character often suffers from mistakes on this subject. The demonstration in geometry or the resolution of a problem in algebra must be perfect. But what calamities have been inflicted on the world by the resolution of the theologian, lay or clerical, to call his assumed proof of some mystery in his creed a demonstration, and to treat as a perverse child or a rebellious vassal every objector who questioned his premises or denied his conclusion! How many of the little philosophies of our day, on a similar principle, presume to solve the whole mystery of creation and providence, laying down, as in the x, y, z, of the mathematician, the conditions of divine and of human existence,—what must have been from eternity, and what can alone be to eternity,—banishing even a God from the universe, if his existence or his active energy interfere with their conclusions!

On some subjects, even the completest attainable knowledge must humbly confess that the subject is too large for its comprehension, and submit with patience and humility to study on to the end, ever learning, ever conscious of much still to be learnt. There is a mystery in religion, in God and in man, in time and

in eternity, which the light even of the best human knowledge is still too feeble completely to illumine. Happy will it be for the interests of learning and of humanity, when that learning has been taught to distinguish aright the proper sphere of its activity, the proper limits of its action, the proper ends at which it may aim without danger of disappointment. Much that was mysterious to the uneducated will cease to be mystery in the light of knowledge; and that knowledge will be a blessing of unspeakable value to the world, when it has learnt rightly to distinguish between the mystery which human prejudice or presumption has placed before the sight of the free soul to screen some favourite opinion from its scrutiny, and that mystery which only the infinite distance of the Fountain of truth throws over its remoter regions—dark only to the limited vision of fleshly eye—undefined, but not contradictory—closed to mortal vision, but open to the eye of higher natures—growing less and less dark as we approach the Eternal Throne, and glorious in the reflection of the Divine wisdom and goodness when we have reached at last the Divine Presence itself.

And so, gentlemen, my subject returns into itself. I end as I began. Study diligently, faithfully. Honour sound knowledge and pursue it on every possible subject. No restraints are here sought to be imposed on your freedom of thought. Use that freedom to the utmost, always with a due regard to your own moral dignity and the dignity of the subject on which you are engaged. The old Protestant watchwords, *the sufficiency of Scripture and the right of private judgment*, have lost none of their value. Prize them always. But remember that every *right* has a *duty* attached to it, and that you are bound, while you claim the right of thinking freely, to think diligently, calmly, truthfully, in a spirit becoming the philosopher and the Christian. Then will the truth make you wise while it makes you free, and you, in return, will make the truth a blessing to men within your respective spheres of action.

FROM GOETHE.

OUR inmost man we learn not from within,
Measuring ourselves by self: too small sometimes,
But oft, alas! too great. By studying man
In men we get true knowledge. Life alone
Can teach us what we are.

J. B.

REV. W. JAMES'S VISIT TO THE CONTINENT.

MY DEAR SIR,

Rome, Oct. 27, 1860.

I HAVE not forgotten my promise to write to you, but only deferred its fulfilment until I could send you my letter from the "Eternal City." For more than a week I have been here, very busily engaged with the many objects of interest and things of beauty which are to be found in Rome, to whatever part of it one's steps are directed. To visit this place and become familiar with the remains of its ancient splendour; to look upon ruins and monuments connected with times and a people whose history forms so large and important a chapter in the annals of the past; to behold spots and localities associated with the names and memories of the mighty dead, and more particularly with the labours and persecutions of the early Christians;—all this had been a wish I had long indulged. It has now been realized. I have wandered amidst the fragments of temples and columns which once adorned the Forum. I have stood in the Coliseum and thought of its gladiatorial combats, and of the fearful scenes exhibited in its arena, when martyrs for the sake of Jesus there suffered and died. I have gazed with admiration on the Pantheon, which still stands, after more than eighteen centuries, a model of architectural skill. It has been applied, with but slight change, to Christian worship,—a sublime and glorious sanctuary in which to offer prayer and praise to the one true God. I have been to the Catacombs, have seen the graves, and read the inscriptions on the tombs—so touching, so simple and so full of hope—of those who used these subterranean excavations for purposes of sepulture, for the sacred services of religion, and for refuge from the hatred and violence of the enemies of the gospel, from the introduction of Christianity into the city and for more than three hundred years afterwards. Of course I have not failed to repair to St. Peter's, which, Byron observes,

"Of temples old, or altars new,"

stands alone, incomparable in its majesty; and it has not disappointed my expectations. Its magnitude, its grandeur, the harmony and unity which pervade its details and proportions, inspire the mind with awe and wonder, and are well fitted to raise the heart to God. I must not, however, attempt to describe this wondrous building, nor my feelings on entering it, nor indeed even to enumerate the various palaces, churches and museums, through which I have passed. I shall have much to tell you also, when we meet, of beautiful Florence and its treasures of art, and of Naples and the stirring events transpiring in that city. But I desire now especially to communicate to you some of the facts and circumstances which have come before me during my journey in relation to the state of religious thought in Italy, as well as in France and Switzerland, and to the prospects in these coun-

tries of what we believe to be a truer and purer view of the faith of Christ.

You are aware that the Brahmin* who has been commended to us by our brethren in America, and whose voice has been heard with so much pleasure in many of our churches, accompanied me in my travels; and for his sake and that of a young English friend who is with me, I remained a few days in Paris. There I had an opportunity of seeing M. Coquerel and his son. The latter, as you know, is likewise a pastor of the Reformed Church, and in perfect accordance with his gifted father in his theological opinions. I shall not soon forget the agreeable intercourse which I had with these gentlemen, nor the hopeful manner in which both spoke of the progress of liberal religious principles. It would seem that a party, similar to that designated the "Broad Church" amongst us, is to be found in the Roman Catholic Church in France. Without leaving the communion in which they have been educated, there are numbers who have outgrown Popish doctrines and agencies, and who long for Christian teaching which will more fully satisfy their minds and hearts. It is difficult, I was told, to find a thoughtful person who had not to a large extent departed from the creeds and dogmas of Romanism. But the popular forms of Protestantism, and the narrowness and bigotry with which they are too often united, will never meet the mental and spiritual needs of such individuals. They want a more rational and generous faith. The party called "Evangelical" cannot attract the most intelligent minds in other lands, any more than in our own.

My time in Paris was too short to enable me to have much intercourse with those who are zealously labouring for that spiritual emancipation of the soul which is the glory of the gospel. Unfortunately, too, neither M. Coquerel nor his son had been appointed to preach during my stay. But I heard from M. Rouville a sensible and an earnest discourse on Conscience. His congregation was small, and very late, for the most part, in assembling. It was, however, a wet Sunday, and numbers, I understood, were away by the sea-side and in the country, for health and recreation. The service was performed with much seriousness, and the sermon was delivered without notes, according to the usual practice of Protestant as well as Roman Catholic preachers on the continent. M. Rouville spoke with ease and readiness, and employed much more action than is customary in England. But there was nothing to offend the most fastidious taste, and the attention of the audience was evidently engaged and their feelings interested. When M. Coquerel preaches, his sermons are always, I hear, well attended, and at the Oratoire, I was informed, he often addresses fifteen hundred people. In the course of my conversation with this distinguished man, I

* Rev. Joguth Chunder Gangooly (baptized Philip).

ventured to express, on behalf of my brethren in England, a wish for more frequent intercourse, and for a closer acquaintance with the leaders of free religious thought in France. He said that he should be quite willing to do what he could to carry out any plan by which so desirable a result could be attained. Of very great advantage it would certainly be if only a certain and friendly communication by means of correspondence could be established between them and ourselves; and rejoiced indeed shall I be if my interview with M. Coquerel and his son shall aid in securing it.

From Paris I went to Geneva, a city, as you know, "beautiful for situation," once the centre of Calvin's power, and the place where Servetus met his death of martyrdom. Here I had the pleasure and privilege of seeing Professor Munier, and of learning from him much respecting the state of religious opinion in Switzerland. He is an able and accomplished man, and he welcomed me with great kindness, and was glad to hear something of our moral and spiritual condition in England, which he has not visited for twenty-four years.* I need not tell you that the Church of Geneva has for more than a century cast away defined and stereotyped creeds and confessions. All that is required of a minister at his ordination is a declaration of his belief in the gospel, and of his resolution to preach it according to the best understanding he is able to form of the teaching of Christ as contained in the Scriptures. This, of course, has led to much difference of opinion on doctrinal points, and to the adoption, in many instances, of sentiments very like our own. As far as I could understand, Unitarianism is not preached in an aggressive manner, but the word Trinity is seldom heard from the pulpits of the National Church, and the leading doctrines of "orthodoxy" are, no doubt, very widely relinquished. Some of the younger ministers, I believe, amongst whom there is, it must be admitted, a deep religious earnestness, are more inclined to the gloomy Calvinistic theology, and they are seeking to indoctrinate the young by their catechetical teaching. The Free Church, too, whose separation from the National took place some years ago, on grounds very similar to those which led to the separation in Scotland, is decidedly "evangelical" in its doctrine and spirit. It has made some inroads on the Establishment. But, with all its strictness and enthusiasm, it cannot prevent the exercise of independent judgment amongst its members, nor effectually hinder the spread of a more free and rational religious faith. M. Scherer, once the friend and helper of Merle D'Aubigné in this movement, has now withdrawn from him, and is the advocate of sentiments entirely opposed to those which prevail in the Free

* The year 1836, when the British Association met at Bristol, Professor Munier was the guest of my venerable predecessor, Dr. Carpenter.

Church. A complete reaction, indeed, has taken place in his mind, and he is at present maintaining and defending views, I believe, of a rationalistic tendency.

Before I left England, I had seen some sermons of M. Cougnard, one of the pastors of the Church of Geneva, which made me desirous of knowing him. I called at his house and received a cordial greeting. But, to my great disappointment, as *he* could not speak our language, and *I* was unable to carry on such a conversation with him in French as I desired, we could do little more than exchange courtesies. He is exceedingly popular as a preacher, and has considerable influence in consequence. Everywhere I heard him spoken of as a man of high character and great eloquence. He is in advance of his brethren in some of his opinions; but he fearlessly asserts and enforces his convictions of truth and duty, and his life, as I was informed, is a beautiful expression of benevolence to man and of obedience to God. M. Cougnard is not a voluminous writer. He is yet a comparatively young man. But he has sent forth one or two works from the press, and some pamphlets and tracts, which deserve to be read amongst us. The free thought of the Church of Geneva is not confined to Switzerland. To her Faculty of Theology many of the youth of the French Protestants who are to be devoted to the ministry are sent for education. And, unfettered by articles and creeds of human invention, and taught to think for themselves, they go forth to oppose religious narrowness and to uphold and defend principles which must lead to the love and practice of freedom and charity. To Professor Munier I also ventured to say how agreeable it would be to the Unitarians of England to know more of those who are so much in harmony with them in Geneva, and obtained from him a kind promise to write to me. It will, I sincerely hope, tend to our closer union with those in the city where he resides, who are believers with us in, and worshippers of, one God the Father, through the same Lord Jesus Christ.

On my arrival at Turin, I sought out M. Bert, a clergyman of talent, learning and reputation, with whom I had the honour of becoming acquainted five years ago. He is a minister in the Vaudois Church and chaplain to the Embassy in Turin. When I first saw him, it was for the purpose of making some inquiries concerning the interesting people inhabiting the valleys of Piedmont, so remarkable for their resistance in past times to Papal tyranny, and for their noble endurance on behalf of the rights of conscience. I had long been impressed with the belief that this brave and suffering Church, if its early history could be accurately traced, would be found to have embraced a simple and scriptural faith and worship, as they certainly, down to a comparatively recent period, had no Trinitarian confession. Milton, in one of his finest sonnets, alludes to the slaughtered saints whose bones

"Lie scattered on the Alpine mountains cold;
Even them who kept the truth so pure of old,
When all our fathers worshipp'd stocks and stones."

And being so near "the ancient fold" where they had borne their noble testimony, I was impelled to seek some sure knowledge respecting them. I soon perceived that I was fortunate in being directed to one so enlightened as M. Bert. From him I not only derived valuable information on the subject about which I sought his aid, but was delighted to find in Italy a Protestant minister worthy of his position in the Vaudois Church, of really liberal mind and truly catholic spirit. Even then he was, however, suspected by his brethren of latitudinarian principles, was looked upon with coldness, and annoyed by the sectarian machinery introduced into the community of which he is a member, and which he had been compelled to resist. He is a genuine lover of Christian freedom, and fearlessly asserts that every man in religion, of himself and for himself, should be left to judge that which is right. He has claimed and used this privilege in his own case, and, as is usual with those who act thus, it has issued,—I will not say in his adoption of *Unitarianism*, because he would not be altogether prepared perhaps to admit this conclusion,—but assuredly in the reception of such views of God and his providence, Christ and his mission, man and his destiny, as are sanctioned and confirmed by the plain and uniform teaching of the New Testament. I heard him preach an admirable sermon on the words of Christ to the Samaritan woman, "Whosoever drinketh of the water that I shall give him, shall never thirst." And it will give you some notion of the tone of his mind and the catholicity of his temper, when I tell you that, had I been able to address his congregation in the language to which they are accustomed,* he would have asked me to occupy his pulpit.

From M. Bert I gathered that a lady of his congregation, the wife of an eminent physician resident at Turin, and a Unitarian Christian, hearing that I was there, wished much to see me. I therefore accompanied him to her house, and passed an evening which will not soon be forgotten. Madame M. is a woman of rare mental gifts, and moves in a sphere which brings her into contact with many of the best informed and most influential persons in the city. She had long wished for an introduction to an English Unitarian minister, and her great kindness made me feel at once "at home" with her. She is a zealous Unitarian, and knowing how many around her are growing cold and dead in their souls for want of a religion which will commend itself to their reason and their affections, she is anxious that Unitarian Christianity should be offered them in a positive and affirmative form, and in a way which will command their respect and secure their attention. I readily, of course, entered with her into the

* M. Bert always, I believe, preaches in the French language.

question, "How can this be accomplished?" Many modes of proceeding were suggested and discussed, of which I must take occasion to speak to you on my return, and, whatever may be decided on, we may be sure of her valuable co-operation.

From this interview I learned that there is at the present moment, if we were only prepared to take advantage of it, a most favourable opening at Turin for the dissemination of liberal Christianity. The most intelligent and instructed portion of the population are alienated from Popery, and will not receive the Calvinism which is offered them by the Protestant clergy of the Vaudois Church, who are almost entirely under the influence of certain persons connected with the "Evangelical party" in England. Great indifference and much unbelief are doubtless to be found in this part of Italy. But from this spiritual death, "orthodoxy" will not awaken men. They must be quickened and brought to Christian life by some other form of theology. And Unitarianism, presented to them by one whose heart is filled with the love of God and of souls, would, I am assured, meet with a ready acceptance. I have promised that books and tracts shall be forwarded to Turin, and that I will communicate with my friends there; and an opening will thus be made, I trust, for the introduction of the gospel in its purity where it is so much needed, and the way prepared for more active and decided measures for its diffusion in years to come.

From M. Bert I learned that his eldest son, who was educated at Geneva, is the pastor of a Swiss church at Genoa. A few days afterwards, being in that delightful old city, I went to the house of this young man, and passed a few hours most agreeably in his society. He was designed for the ministry amongst the Vaudois. But two or three years ago, when he was to be set apart to the office of a Christian teacher, certain suspicions arose as to his "orthodoxy," and he declined to sign the articles to which his assent was required. This gave rise to a great deal of discussion and controversy, which ended in his refusing to become the minister of a Church in which he could not have the liberty with which Christ had made his followers free. Soon afterwards, he accepted the invitation of the congregation over which he now presides. In this post he can declare the whole counsel of God, as he apprehends it. And his doctrinal standpoint appeared to me to be just that of a Unitarian minister of Dr. Channing's school of theology. It was very interesting, as you will suppose, to meet this young minister, and to hear from his lips what he is doing in this important sphere of labour. His individuality of thought and his religious convictions are disliked by the orthodox Protestants of the place, from whom he receives no consideration or attention. The members of his flock are attached to him, and are not wanting in social kindness. But he stands alone amid bigoted Romanists on the one hand and illibe-

ral Protestants on the other, and is shunned as dangerous on account of his supposed heresy. It is a trying and difficult position. But none of these things move him, and he is not depressed in spirit. Very refreshing to his mind and heart, he said, it was to meet a brother who could enter into his views; and certainly nothing has given me greater pleasure during my journey than my brief visit to him, and the opportunity thus afforded me of speaking a few words of encouragement and sympathy to one of whom I shall often think with respect and affection. I have engaged to correspond with M. A. Bert; and I cannot but hope that it may lead by and by, through the agency of the Committee of your Association, to a regular communication with him, and with others in Italy who, if not in name, are yet in all essential particulars in accordance with the Unitarian body in England.

At Florence I was favoured with introductions to several persons whose long residence in the city and peculiar aptitudes and habits have given them an extensive knowledge of the state of the people. I heard much on this subject, and fear that amongst the young men and the better-informed part of the community, there is the saddest unconcern with reference to religion. Disgusted with the superstition, falsehood and oppression, to which they have been accustomed under the name of Christianity, they have too hastily concluded that it is altogether unworthy of regard. They do not go to church, and have too often become reckless and careless in relation to moral and spiritual things,—Deists of the lowest style, and even Atheists. If ever they are to be brought to a belief in God and Christ, it must be, I am persuaded, by the exhibition of Christ and Christianity as they are set forth in the Gospels.

Naples, whilst I was in it, was full of the excitement incident to the presence of Garibaldi and his army, to the joy of deliverance from the Bourbon despotism, and to the delight awakened by the hope of a national kingdom. Battles and politics were the common topics of conversation. But even in this city, where priests and monks almost without number have been encouraged, and where one might have supposed them to be very powerful, I saw and heard enough to convince me that the Church of Rome has but little hold of the *mind* of the nation, and that faith in her ritual and attendance on her services have, as far as those who think and reason are concerned, well-nigh ceased. Father Gavazzi, who lectured frequently in England on the corruptions of Popery, has, I was informed, petitioned for a church of the Jesuits, who have been expelled from Naples, in which to exercise his ministry. He was asked on one occasion, I know, what *doctrines* he would teach; and his reply was, "Simply those of the Apostles' Creed." These, he was reminded, were not in harmony with Trinitarianism. He answered, that to him they appeared to be most in unison with the Christian Scriptures. If his request be granted, he will be sure to collect a large congre-

gation, on account of his eloquence as a speaker. And if he be a good man, we must surely wish him success in his mission; for the Creed called the Apostles', even as it now stands, has not in it much to which a Unitarian believer could not yield entire approval.

Rome, from which I write, is, as you will suppose, at this moment outwardly free from all opposition to existing ecclesiastical institutions. But even here, and under the shadow of the throne of him who is designated the infallible successor of St. Peter, there are not wanting proofs of a desire for religious reformation. If there is no avowed dissent from the Church of the Pope, there is assuredly a want of sympathy in many minds with it, and numbers, far greater than may be imagined, are alienated from its faith and ordinances. No direct attempt would be permitted to shew the people a "better way." But "the hour" may be near when the obstacles which are now opposed to progress and change will be removed; and then may "the man" be found, whose heart is on fire with the love of truth and of God, to labour with a holy purpose and a resolute will to diffuse the light and love of the gospel as it came from Christ and his apostles! I have been to no Italian preaching in Rome. But at Naples I heard a Dominican friar, called "Father Joseph," who was much persecuted by the late government on account of his independence of mind, and who is exceedingly popular because of his remarkable eloquence. His discourse bore immediately upon passing events, and produced a striking effect upon the crowded congregation. As he proceeded, there were frequent indications of approval; and as I looked round upon the thousands who filled the sacred edifice, and listened to their expressions of admiration, my thoughts were carried back to the ancient times of the Church when all this was more frequent. Father Joseph appeared to be about thirty years old, and is evidently a man of power. His sermon was intensely earnest. He spoke of Christ as the friend of liberty, declared that his religion was opposed to tyranny and wrong in every shape, and urged upon all the importance of carrying its blessed spirit into their various relations as men and as citizens. This is the only service I have attended in a Roman Catholic church since I left England that has conveyed to me the impression of spiritual life, and afforded me anything that I could appropriate. Even amidst all the outward beauty and attraction of St. Peter's, there is an apparent unreality, and a formalism about priests and ritual, which are very painful to my mind; and I go from the place, glorious as it is, sad and dissatisfied, and longing for the more simple worship of our own humble sanctuaries.

Before I left Bristol, I obtained from a Roman Catholic clergyman there a letter of introduction to Monsignor Talbot, who resides at the Vatican, and has some high official employment near the Pope's person. He has been most obliging in his attentions to

me, and of great assistance in many ways. Through him I had an audience of the Pope, for which last Wednesday was appointed. I was allowed to take with me Mr. Gangooly and my other young travelling companion, and we went very quietly to the palace in the morning at eleven o'clock. There we saw cardinals in their showy robes, and ministers of state and others, as they passed in and out, to and from the presence of the Pontiff. An hour had elapsed before I was summoned. I had previously ascertained that, as Protestants, there would be no special marks of reverence required from us on this occasion, and we paid the same tokens of respect which we should have done had we attended the Court at home. We found the Pope seated at a table, in the plain white ecclesiastical dress which he always wears in private, and with a calm and benignant countenance, expressive of amiability and gentleness, rather than force of character or mental vigour. He seemed to me a man about seventy years of age; and his features have not on them the traces of care and anxiety which I expected would be visible, from all he has recently had to do and to bear. Nothing could exceed the kindness of manner with which he received me. There was not the slightest exhibition of haughtiness or coldness in word or action. He spoke naturally of what arose out of the circumstances in which we stood before him. I had been introduced as a Socinian minister from Bristol. And I ventured to say that this was a mistake; that I was not a follower of Socinus, not agreeing with him in some of his religious conclusions; that I belonged to a church which refused to be called by the name of any man, however accomplished and excellent; and that I was a *Unitarian Christian*. Hearing this, the Pope reminded me that Socinus was an Italian, and then asked if I knew anything of the history and writings of Ochinus, who was also an Italian, of the Capuchin order, but renounced the doctrines of the Catholic Church and became an Antitrinitarian. I replied that I was familiar with the life and the Antitrinitarian opinions of this singularly gifted man, and with his fame as a pulpit orator, and that he had likewise exercised his functions as a preacher in England. I might have told him that Ochinus sought a refuge from persecution there, and that he would probably have spent the remainder of his life in my native country, but for the death of the young king Edward, and the sad change which took place with the accession of Mary and the re-establishment of Romish doctrines. But this of course would have been rude and improper, and nothing further was said on the subject. The Pope then turned to the Brahmin, and was informed that he was soon going to Calcutta, as a Christian missionary to his native Hindoos, having renounced heathenism and embraced Unitarian views of the gospel. He did not forget the English youth who was with me, and was told that he was of the Independent denomination. This led him to make some remarks on the diversity of thought and speculation which

prevailed in the world on the subject of religion. And turning to me, he remarked, " My daily prayer is, that amid the divisions and controversies of Christendom, all may be brought to know the truth and to do it." Of course I felt that "*the truth,*" as he understood it, must be the system of which he is the head and representative. But his words brought to my mind the prayer of Jesus, " Sanctify them by thy truth: *thy word is truth;*" and I said to the Pope that *his* petition was *mine* also, and that it was one in which all good Christians must cordially unite.

Thus ended our interview with a man whose name is now prominently before the world in connection with the mighty revolution which is taking place in Italy, and whose temporal rule seems destined soon to be brought to an end,—a consummation which is indeed to be greatly desired, not only for his own sake, but on account of the interests of freedom and humanity. Whatever may be the issue of the conflict, I shall always look back with pleasure on this visit to the palace of the Vatican, and feel that it was a gracious act in one occupying the high position of the Pope, and burdened with so many and such weighty cares and responsibilities, to receive a Unitarian minister, who had no claim upon his time or notice, in such a manner.

My mind is full of thoughts in relation both to politics and theology, concerning which I should like to write; but my letter, I fear, is already too long, and I must bring it to a close. On some future occasion, however, if I am permitted to resume my work at home, I must urge upon you and other brethren and friends the duty which appears to me to devolve upon us as Unitarians in relation to those in Italy who are already prepared to welcome our *sympathy*, and especially to those, a vast multitude, who, I believe, would be grateful for our *aid*. The harvest there is truly plenteous, but the labourers, alas! are few. May God raise up able, devoted and faithful servants of Christ, and send them forth into this field of labour! Italy regenerated politically will soon be ready for, and she deeply needs, a purer system of religion, a more reasonable and a loftier form of Christianity.

Believe me, yours faithfully,

WILLIAM JAMES.

THE LATE REV. PHILIP LE BRETON.

IT is with sincere regret that we record the death of the Rev. PHILIP LE BRETON, which took place at his residence in the Avenue Road, Regent's Park, on the evening of the 5th of November. Though, from his comparatively retired life, he may not have been much known beyond the immediate circle in which he moved, his society would have been valued and enjoyed by all who have any regard for simplicity, fidelity and truth. He was the son of the Very Rev. Francis Le Breton, Dean of Jersey

and Rector of St. Saviour's in that island, and was born at the rectory-house of that parish on the 7th of March, 1779. He received his early education first at a private school in Yorkshire, and next at the grammar-schools of Abingdon and Exeter, of which, in turn, Dr. Lemprière, author of the Classical Dictionary, was at that time the Head Master. At the proper age he was entered at Pembroke College, Oxford, but afterward removed to Exeter College, in the same University, where he took his degree. He was ordained by Dr. North, Bishop of Winchester; and before he obtained the living to which he was subsequently presented, he was for a short period curate of Farringdon, in Berkshire. On the decease of his father, he was appointed by the Crown to succeed him in the rectory of St. Saviour's. Here, as we are informed and may well believe, he endeared himself to his parishioners by the zealous and affectionate manner in which he fulfilled his pastoral duties; and to this day he is remembered by those of them who survive with feelings of gratitude and esteem. By judicious advice and the kindness of his nature, he was greatly successful in promoting harmony and reconciling differences.

The rectors of the parishes in Jersey are, by virtue of their office, members of the states or local legislature of the island: in this character he directed his attention to the treatment of the inmates of the prison and of the pauper lunatics, who up to that time had been shamefully neglected, and was, by his efforts, the means of bettering their condition. Before the year 1814, he began to feel doubts on the subject of the Trinity and some other doctrines of the Church of England. Whether from having come to the knowledge of this circumstance, or as an act of courtesy, a lady, the sister-in-law of the late Archbishop Magee, presented him with a copy of a work of this Prelate, written in support of the orthodox creed. Instead, however, of removing his doubts, the perusal of this book tended rather to confirm them; and at length becoming convinced in his own mind of the unscriptural nature of the doctrines referred to, he resolved upon resigning his living, with all its various comforts and advantages. He was one of a large family, with limited means, and had a wife and children dependent upon him. And though on two occasions he was offered the Deanery of the island, an office not only of dignity but of considerable emolument, he was not to be moved from his purpose, and refused to accept anything that would compromise his honour and his principles. He now removed with his family to France, intending to settle at Nancy, but was prevented from doing so by the return of Napoleon Bonaparte from Elba, who ordered all the English to leave the country immediately. He then, after suffering on this account great inconvenience and loss, came to London, where he soon made acquaintance with the Rev. T. Belsham and the Rev. R.

Aspland, from whom he received the most friendly advice and encouragement. His next step was to establish a school for boys on a more comprehensive plan than had been usually adopted. This school was opened in St. James's, Westminster; but the house which he had taken being required for the formation of Regent Street, he removed to another in the same district. Here the number of pupils rapidly increased with the increasing reputation of the school; and among those who there received instruction are many now in high positions in the learned professions as well as in commerce. After a while, owing to long-continued and excessive labour, his health began to suffer, and this, with some other reasons, induced him to give up his school and retire into private life. It is singular that, after leaving the Church, he never again entered any pulpit; but we are told that his sermons were impressive, and that his discourses in French were remarkable for the beauty of their style. Desirous of being useful where he could, he gave much of his time and attention to various institutions or societies with which he became connected. As a Trustee of Dr. Williams's Library, and as one of the Committee of the British and Foreign Unitarian Association, his judgment and counsel were greatly respected and valued. As a member of the Council of University Hall, he took an active part in its proceedings, and in the erection of the building his practical talent was of great service. He also interested himself in the establishment of the Ladies' College in Bedford Square, and rendered to it important assistance. In 1832, he had the misfortune to lose his wife, an amiable and estimable woman, to whom he was most warmly attached. This bereavement was felt by him as one of his severest afflictions. Two of his daughters, very dear to him, died at an early age; and his youngest son after a successful career in South America, where he had spent about twenty years of his life, returned to England with health so impaired as induced him to take up his residence at Torquay, in the hope of receiving benefit from its mild climate. This hope, however, was not fulfilled; and in a few years he also was taken away, leaving his father, his widow and others of his kindred, to mourn his departure from them. The surviving children of the subject of this brief memoir are two daughters and one son. The latter was married to Anna Letitia Aikin, the daughter of Mr. Charles R. Aikin, granddaughter of the late Rev. Gilbert Wakefield, and grandniece of Mrs. Barbauld, after whom she was named. His eldest daughter is the wife of H. W. Busk, Esq., of the Equity Bar; and the youngest, the only one left in his home, was his companion and comfort to the last.

As a sequel to this short outline of the history which we have been tracing, we are enabled to add the just tribute that was paid to the memory of his friend by Rev. T. Madge, at Essex-Street chapel, on Sunday morning, the 18th of November:

"Though," said the preacher, "funeral eulogiums are often vain, sometimes even hurtful, I feel, and I am sure it will be felt by all of you, that one possessing the virtues of our departed brother should not be allowed to pass from among us without a word expressive of the high estimation in which his character was held by us and by all who had the opportunity of observing it. This is the last occasion on which it would become me to indulge in idle and unfounded praise, and I will therefore speak of him with the truth which he loved. It is, then, I should imagine, scarcely possible for any one who enjoyed the privilege of his acquaintance not to think often and again of the admirable and beautiful qualities both of mind and heart by which he was distinguished. There were no false appearances about him. He lived the life of sincerity and truth. Conscience and duty were his only guides. In all important concerns he acted from the inspiration of his own soul. This was especially manifested when, as a minister of the Established Church, having been led by serious inquiry to reject as unscriptural some of its most prominent doctrines, he at once resigned his rectory, with all the higher preferment that awaited him, and cast in his lot with that religious community, so much misunderstood and misrepresented, whose principles he had for the most part adopted, and which he continued to hold, and by his consistent conduct to illustrate and adorn, to the close of his life. You can well understand how, in the view of a beneficed clergyman, there could be little inducement to profess Unitarian principles, except that which sprung from the pure, simple, unsophisticated love of truth. There was everything, on the score of mere prudential calculations, to prevent such an one from quitting the favoured regions of orthodoxy, and passing over to the unpopular side of what is called heresy. The strongest appeals were made to him by relatives and friends to dissuade him from taking a step involving apparently such hazardous consequences to his family and himself. And, no doubt, in resisting such appeals he must have felt some little anxiety, some meltings of human sorrow at the pain and disappointment which he was thus giving to those whom he loved, and also at withdrawing from a post which had the promise of much public usefulness as well as personal comfort and advantage. It is not in our nature to part with endeared associations and to separate ourselves from the paths in which we had been accustomed to walk, without wishing that, if possible, the trial might be spared us. But his noble devotion to the convictions at which he had honestly arrived overcame all difficulties, prevailed and triumphed over every worldly consideration. Costly as were the sacrifices which he made at the call of conscience, I never heard from him even the slightest allusion to them. Far from claiming any merit on account of resigning his station in the Church, with all the bright prospects of future advancement that were held

out to him, he seemed to have looked upon it as if it had only been the discharge of a simple, common duty. So humble and modest was he in performing an act which reflected upon him the highest honour. He might, no doubt, have remained in the Church, could he, like many learned divines of the present day, have satisfied himself with putting new meanings into old words, and giving to the articles and creeds which he had subscribed an interpretation directly opposed to their obvious signification and that intended by their framers; but to subterfuges like these he could not descend, and therefore followed the plain, straightforward course which his conscience dictated. Such firmness of principle combined with so much humility, such strength of will united with so much tenderness of heart, as were displayed by him, are qualities rarely to be found in the same person.

"For the space of forty years and upwards, he regularly attended in this chapel, a sincere and faithful worshiper of his God. And now that we shall see his face no more, it may be well for us all to cherish a memory so worthy of our veneration, and which some of you now present have, I trust, especial reasons to pronounce blessed. In all the relations of life he was most exemplary, always affectionate, self-forgetting and thoughtful of others. His religion manifested itself, as it always does when pure and genuine, not unseasonably and impertinently, but simply and naturally, as flowing spontaneously from the heart. Cheerful piety, readiness in doing good, unwavering rectitude of purpose and unwearied kindness of conduct, were marked features of his character. In the midst of all his devotedness to the principles which he had conscientiously embraced, he ever preserved a catholic spirit towards those who differed from him, and was as remote from uncharitableness as he was from indifference. His benevolence was at once a principle and a feeling, and was expressed by affectionate sympathy and true generosity, by the kindest attention to those who had any claim upon his friendly notice, and, according to his means, by a liberal support of useful institutions. His Christian faith, which was always firm and enlightened, gave him fortitude, patience, hope, amidst the many severe trials and afflictive bereavements which at various periods of his life he was called to endure. But his trials and conflicts are now over. He has finished his course and has entered into his rest. For himself, therefore,—on his own account,—no regrets need be indulged. But to the many who respected and loved him, and, more than all, to those who were bound to him by the dearest ties of nature, his removal from this world, quiet and peaceful as it was, can hardly appear otherwise than as a grievous loss. Still let us be grateful to God for having given us such a friend, and for the example which he has left behind him."

PAULINE HISTORY OF CEPHAS.

WE are now prepared to enter upon firm ground, inasmuch as, by the correction of the readings in the Galatians by the MSS. mentioned in Conybeare and Howson's note on Gal. i. 18, we have in a former part (see C. R. for November) produced evidence that Cephas, not Peter, was the name of the Judaizing teacher who opposed Paul at Antioch and Galatia; also that it was Cephas who, following Paul into Greece, opposed him at Philippi, Thessalonica and Berea. And having, moreover, shewn that we have probability on our side when we assume (see p. 696) that Cephas followed Paul from Berea through Athens to Corinth, we have the certainty of this fact established by the evidence of these same MSS., as pointed out in the last portion of Conybeare and Howson's note, which tell us "that Cephas, not Peter, is the reading all through 1st Corinthians,"—the same reading, namely, as that of the English translation of the same Epistle in our New Testament, in which the name of Peter is nowhere to be found, while that of Cephas is therein mentioned four times (see 1 Cor. i. 12, iii. 22, ix. 5, xv. 5). I was prepared, therefore, with proof drawn from many passages in this Epistle, to shew that Cephas was really and truly the only opponent of Paul at Corinth,—Apollos, Paul's friend and assistant (see Acts xviii. 26—28), having left the field, and being with Paul at Ephesus (see 1 Cor. xvi. 12) while this Epistle was being penned. I was the more especially anxious to prove this, because Belsham and Locke (who are most properly regarded by Unitarians with respect) have in their expositions assumed, in ignorance of these MSS., that Cephas and Peter were identical, and have therefore "corrected" our Authorized Version in the four places I have mentioned, by the substitution of Peter for Cephas, contending that Paul's opponent at Corinth was a Sadducee not named in the Epistle (see Belsham on 1 Cor. i. 12).

But as it would spoil my proofs to reduce them "to a very brief outline," as you, Mr. Editor, have requested under your "Notices to Correspondents" in the last No. of the Christian Reformer, I shall refrain from the attempt; and shall here close my "Pauline History of Cephas" by remarking, that we of the nineteenth century, equally with the Jewish Christians of the first century to whom St. Peter's two Epistles are addressed (see 1 Peter i. 1), are still looking forward to a greater progress than has yet been made in the advancement of that happy period which this apostle describes (2 Peter iii. 13) as "a renovated heaven and a renovated earth wherein dwelleth righteousness;" even as Paul (2 Pet. iii. 15, 16),—whom Peter designates his "beloved brother,"—"hath, in accordance with the wisdom which has been given him, written," for us as well as for these Jewish Christians; "and not only in this Epistle to them, but in almost all his other Epistles," "wherein," Peter tells us (and his saying is true now as then), "are some things" which, "being hard to be understood" (i. e. not easily apprehended and received) by those who were "dull of hearing" (Heb. v. 11), viz. Jews "unlearned" and "unstable" converts (2 Peter iii. 15, 16), like Cephas,—"wrest as they do" (and many still do) "the Scriptures of the Old Testament to their own disadvantage."

May we hope that the key furnished by Conybeare and Howson for opening and explaining these still "mysterious" or not universally un-

derstood passages of Paul's writings to the "unlearned" and "unstable" of our day, may be taken up by abler hands than mine; and that, through such hands, "the looking forward to and hastening of the coming of the day of God" (2 Peter iii. 12), the spread of Christ's reign upon earth, may be promoted, by the sweeping away of those foggy cobwebs which the power of orthodoxy, falsely so called, has interwoven with Christianity through false interpretations of Paul's Epistles. Such, Mr. Editor, was the object of him who, in now taking leave of you and of his Pauline History of Cephas, begs to subscribe himself your obliged

Nov. 1, 1860.

PETER.

ENGLISH PURITANISM CANDIDLY WEIGHED.

[THE following admirable estimates of one of the most remarkable movements of the human mind recorded in modern history, we take from Mr. Sanford's able and deeply interesting volume, entitled, "Studies and Illustrations of the Great Rebellion," a work which well deserves the general attention of all students of English history.]

"Puritanism was essentially spiritual in its conception, and only so far material in its religious agencies as seemed compatible with an entire subordination to the original idea. Resting on simple and immediate relations between God and man, it was at once anxiously and entirely obedient to what it believed to be the revealed will of God, and self-reliant and critical so far as respected the mere authority of man. It was therefore at once conservative and uncompromising. If it tore down with no gentle hand the overgrowth of tyrannical and superstitious innovation, it did so under the paramount idea of the restitution of the pure temple of God upon earth. If occasionally austere, it was always manly. If sometimes narrow, it was always earnest. If not always clear-sighted in its objects, it never limited its vision to passing events, but looked out boldly into the wider future. If intolerant of some approved English tastes, it was so in the interests of a true English spirit; if it prohibited them for the time, it rendered them innocuous in all future time. If too grave for ordinary events, it harmonized in its temper with the extraordinary work to which it believed itself divinely called. If it overthrew a church, it preserved the morality and spirit of Christianity among the nation. If it executed a King, it laid the foundation for a reconciliation between monarchy and liberty. If its errors were theoretically and practically not a few, it at least dealt with questions which would task the genius and the conscience of the ablest and noblest. We have benefited by many of its successful solutions, and have rarely ourselves added to them. It carried the philosophy of the divine and the scholar into the work of practical statesmanship, and the morality of the Bible into the court, the workshop and the camp. It reconciled the duties of public and private life by placing them both under the dictation of one common authority. It perished in its outward structure from the convulsions which it provoked, but its spirit still lives in the institutions which it rescued from destruction, and in an undemoralized national character."—Pp. 101, 102.

CRITICAL NOTICES.

The North British Review. No. LXVI. Edinburgh—T. & T. Clark.

THIS periodical has passed into new hands, and promises to be, under its new managers, a Review of the highest literary importance. It professes to uphold "liberal principles" and "to advance the cause of progress in harmony with the permanent order and benefit of society." Of the ten articles contained in the No. before us, there are four which particularly deserve attention, viz., those on "Modern Thought—its Progress and Consummation;" on "Lord Macaulay's Place in English Literature;" on "Revivals;" and on "the Martyrdom of Galileo." The first of the four is assigned by rumour to the pen of Isaac Taylor, and the last to Sir David Brewster. In it M. Biot is visited with the censure he so well deserves for having sacrificed truth in relation to Galileo to the influence of the Grand Inquisitor of Rome, whom he accidentally met at the Vatican. Galileo is absolved from the odious charge of having ridiculed and insulted his friendly patron, Urban VIII., and that Pope is vindicated from the heavier charge of having, under the influence of personal revenge, compassed the ruin of the great philosopher. In the eloquent words of the reviewer, Galileo stands "before his liberated country as the dauntless asserter of physical truth, the morning star of Italian science, and the type of Italy stretching her dungeon'd limbs and girding herself for victory." The article on Revivals is, as might be expected from a journal which professes to "maintain the cause of evangelical Christianity," an apology for these eccentric and dangerous movements; but the moderation of its tone shews that the raking criticisms on the Ulster revival which have appeared in our own pages and elsewhere, have not been without effect. Here is an important concession: "Some movements called revivals have been little else than outbursts of fanaticism." And again: "Many revivals favourably judged of by the Evangelical churches have borne marks of human error and infirmity, sometimes in a serious degree." The article on Lord Macaulay is an earnest but discriminating eulogy on that illustrious writer. Its commendations of the great historian and essayist, the echo of the popular voice, will be sufficiently unmusical to the ears of Macaulay's detractors. On the Penn controversy, the reviewer asserts that Macaulay's answers to his critics are "altogether convincing." Regret is expressed that Lord Macaulay's triumphant vindication of his History appears only in the small seven-volume edition of his great work. Thousands will say Amen to the reviewer's closing paragraph:

"In spite of the incompleteness of his work, the name of Macaulay will have no lowly place even in the long roll of English worthies. His labours in literature have done more to spread abroad a true understanding of English history than those of any English writer, and his conduct in political life need not fear comparison with the most upright of English statesmen. It is perhaps too much to hope that another such historian will appear to tell of the past greatness of England; but we may surely entertain the expectation, that the men to whom England's future may be confided in times of trouble will have something of the masculine sense, the lofty love of truth, the unswerving adherence to principle, which ennobled the nature of Lord Macaulay."—P. 460.

We have reserved to the last Mr. Isaac Taylor's remarkable essay on Modern Thought. It is founded on Miss S. Hennell's "Thoughts in aid of Faith" and her previous publications. It is satisfactory that a writer whose opinions the reviewer regards as daring and mischievous is treated with respect and candour. Her habitual fairness and general ability are again and again admitted, and she is allowed to be in her own words the exponent of her own opinions. This is as it should be. If unbelievers are treated with the ordinary courtesies of honourable literary warfare, it may perhaps be anticipated that Unitarian Christians will be no longer made exceptions to the common rule of fair dealing. The scope of the reviewer's argument is to shew that if the tendency of modern thought is to push aside Christianity, the consummation will be downright atheism. In stay of the downward progression toward the abyss, there are three forces available. The multiform belief in and worship of invisible powers, and embodied in forms of beauty or of terror. Of these two forces, Brahminism and Buddhism are examples. The only other stay is that religion of which the Bible is the record. Polytheism is impossible in an educated community; and where the religion of the Bible is not accepted, Pantheism is the alternative and the result. This is the reviewer's summary of the intention of modern thought:

"The *purpose*, differing a little in the instance of each writer, is of this sort:—Modern Thought is labouring, in the first place, to reduce the Hebrew and Christian history to what is called 'the common level of ordinary history'; yet with a decisive preference allowed it.—Inspiration is that divine providential movement for the education of the human family, of which the ancient Buddhism was an eminent sample, and the Greek poetry and philosophy another sample.—As to the inspiration of the Prophets and Apostles, it was directed to a higher end; and thence the strength and permanence of the hold it has taken of the modern mind, among all civilized nations. So it is therefore—and this is the next purpose in view—that we may still consistently profess ourselves to be Christians; we may sign articles of religion; we may recite creeds; we may preach sermons; we may recommend to the populace, as well of the upper as of the lower classes, the moral and the spiritual elements of the Christian system; while *for ourselves*, it is a fixed principle, and it is the one postulate of our philosophy, that we utterly reject as incredible whatever savours of the supernatural. There must be no MIRACLE in *our* gospel. But, if not, then what is to become of the Christian documents! As Christian teachers, how shall we deal with the Evangelists? It is on the sharp ridges of this reef that Modern Thought will strike, and go down. There is here no way of escape. The English writers now in view have allowed themselves to be moored by their German masters into a still water, with ruin around them in every point of the compass, when next the wind shall blow!

"Mystifications and evasions put out of view, it is manifest that the momentous controversy of the present time turns upon the belief we shall arrive at concerning THE PERSONAL CHARACTER OF CHRIST. It is on this ground that the question must in future be argued, and an issue sought for and accepted: 'What think we of Christ?' Was it so that, while He professed to work miracles in the name of God, He yet did nothing which has not been done by many an impostor?"—Pp. 315, 316.

Thus powerfully does the reviewer characterize some of the concessions that embarrass modern thought:

"On all sides it is now admitted—and the apostles of Atheism have freely admitted it—that the Christ of the Evangelists is a Real Person, in the fullest historic sense; and, moreover, that the splendour of His virtues and wisdom

beams forth from these inartificial records. It is granted—or one might say, it has been carried by acclamation—that within these writings there is exhibited an unmatched sample of Human Nature—a bright reality of goodness and of truth.”—P. 317.

The reviewer presses the anti-supernaturalist to reconcile the CHRIST whom all men now commend, with the CHRIST of the Gospels, and argues that if the supernatural is to be excluded, if miracles are to be denied, the whole history is involved in a cloud of moral ambiguity.

“Never again can it be attempted to obviate the difficulty by the disintegration of the text of the Gospels; for the rules of textual criticism forbid this to be done. Nor can it be allowed that we should disintegrate them in an historic sense—by expunging, or setting off, those portions out of which the perplexity arises. To do this, would be a violence which the necessities of a desperate argument will not warrant. Nor may we, when we come to the narrative of a miracle, silently put it on one side, as if it did not concern us, or as if we might quietly pass on to a parable, or to a preceptive discourse, heedless of what we have left in the rear. Nor can it be of any use to say, ‘Miracles are not available as evidences now; for we rest our modern faith upon other grounds.’ This evades the difficulty; it does not meet it. The narrative *is* where it is, in the text; nor is there any power on earth that can dislodge or remove it—if indeed textual criticism affirms the passage to be genuine. This portion—containing the narrative of an event which unquestionably was *out of the order of Nature*—so intertwines itself with the context, and the circumstances of the event are so woven into the personal behaviour of Christ, and they so form the basis and the reason of what He said and did—they are so tightly wedged into the history, constituting its very framework—that to remove them, otherwise than by an act of sheer violence, is not possible. To attempt any such operation, is to rend the document itself into shreds:—nothing remains that can be worth the pains of an argument about it.”—P. 318.

Again, on this subject the reviewer says:

“Vain is it to reiterate the sophism, that ‘Miracles, even if ever any such events took place, could be of no service to us now.’ Be it so; but they *do* constitute, in great part, the Gospels in our hands; and we must either continue to read these chapters, or we must cease to read them. If we read them, we must plainly tell the people they are fictions! If we cease to read them, then the Scriptures fall away from the popular mind. Christianity, *less* its miracles, will work its own disappearance from the world; nor will it be long in coming to this end. No such issue as this shall come about: the Gospel in its integrity shall outlive whims and sophistries—evasions and disbelief of all species.”—P. 321.

In a note, the reviewer follows up the subject of the destructive influence of the anti-supernaturalist theory upon the New Testament.

“It may be well to consider what would be the actual consequence, in families and in churches, of an open rejection of the evangelic miracles. To speak now only of the Gospels, we must discontinue the public reading of chapters in the following proportion:—Of the twenty-eight chapters of the Gospel of Matthew, *eleven* must be omitted; of the sixteen chapters of Mark, *eleven* also must be marked off; of the twenty-four chapters of Luke, *thirteen* are on the same ground exceptionable; and of the twenty-one chapters of John’s Gospel, *ten* are excluded. Or, otherwise stated, it stands thus: of eighty-nine chapters, forty-five must sooner or later fall out of use in the practice of religious instruction. The Book of the Acts could scarcely be read at all; nor quite half the Epistles.”—P. 321.

The reviewer offers some reasons to account for the successes of the

destructive element of modern thought, and thus describes, among other causes, the fascination of the weaker reason :

" In minds astutely constituted there is an irresistible gravitation toward the exceptive side in argument. It is an instinct which impels such minds to look always for a way of escape from a foreseen conclusion ;—they make for the chink ;—they run towards the hole in the wall. There is a nervous terror of an impending demonstration :—there is a petulant resentment of the tyranny of Truth. Thus it is—as we think—that minds of more sensitiveness than force, yield themselves to the enchantment of theories which they freely confess to be 'thin as air,' because such theories contradict overwhelming reasons. Thus it is that the very strength of the cumulative Christian argument is the real cause of its rejection by many. We need not impute motives of a more improper kind to many who resist that argument : it may be, that the resistance takes its spring rather from a fault of the intellectual habitudes than from any immoral repugnance toward Christian doctrines or precepts."—P. 323.

The attempt to hold a Christianity without the miraculous element in it is an impossibility. The hopes that make Christianity infinitely precious are all destroyed by the anti-supernaturalist theory. The Christ who spoke of immortality is no longer to be trusted :

"—for He Himself 'died and was buried,' and in that sepulchre, or in some unnoted grave, He underwent the destiny of all men. In that sepulchre, or elsewhere, the 'Desire of all nations,' the Hope of the world, mingled His dust with the dust of others! What remains to us after this destruction has had its course, is—an empty tomb, the spices that long since have spent their aroma, the grave clothes, the folded napkin :—what remains to us is a 'teaching,' more pure and sublime indeed than that of the Greek philosophy; and yet it is a teaching which is so intimately commingled with delusions, if not frauds, that Morality will be better honoured henceforth by consigning our Christianity to oblivion, than by conserving it as a perpetual offence to the instincts of virtue, to common honesty, and to sound reason!"—P. 330.

The reviewer grants but a short lease to the atheistic influences which now agitate modern thought : he believes that a reaction, gaining strength from the enormities of the prevailing infidelity, will not be slow to come.

While we dissent here and there from a thought or a phrase of the reviewer, we feel a general agreement with his views. To one remark in his concluding paragraph we heartily subscribe :

" The strength of modern disbelief is that which it draws from the misapprehensions, from the groundless alarms, from the superstitions, or the rigid prejudices, and, most of all, from unwarrantable dogmatic reasonings of a time gone by."—P. 331.

We commend the whole article to the careful perusal of all who think religious truth a thing deserving their regard and toil.

The Framlingham Pulpit. 12mo. Pp. 23.

THERE has appeared in "The Suffolk Chronicle" of the past and the present year a series of pulpit sketches of the county. This pamphlet contains a reprint of the sketches that related to the town of Framlingham. The ministers who are selected for portraiture belong to the Independents, the Church, the Wesleyans and the Unitarians. A spirit of catholic kindness pervades the sketches both of the sects and the selected preachers. Nothing, perhaps, more marks the advances made

in theological liberality than the treatment of Unitarians and their meetings by the provincial press. Instead of entire exclusion, or a brief and dry notice at the best, Unitarians are now in their turn fairly admitted to their rightful portion of publicity. It is something gained when a newspaper critic of considerable ability makes the concession, that "Unitarianism in doctrine is almost as old as Christianity." The Unitarian would say, Quite as old. Again, it is pleasant to read a statement like this: "Unitarianism has been a stalwart opponent to superstition, fanaticism and bigotry, in every form of their apparition,—a foe to wiredrawn theological refinements, and an obstacle in the way of the unreasoning vagaries of hyper-spiritualism. * * * There are thousands everywhere whose private views of the requirements of religion would bring them within the Unitarian pale, but who neither subscribe to its dogmas nor listen to its preachers." The account given of the Framlingham chapel, and of Mr. Cooper, its worthy minister, is distinctive and altogether satisfactory.

Mr. Brooke Herford's Home Pages—Tract Series. Nos. 7, 8 and 9.

THIS series of popular religious tracts goes on admirably. The "Home Pages" are not learned, and none of the tracts exhaust their subject, but they are well calculated to set people not familiar with the topics handled a-thinking. In style they are light and conversational, and will not repel the casual reader unaccustomed to theological writings. In No. 7, Mr. Brooke Herford discourses popularly on Faith in God, and, in opposition to orthodox churches, shews how simple and heart-moving are the teachings of Christ respecting the Father in heaven. No. 8 is a pleasant 4-page tract, suitable alike for young and old, sufficiently explained by its title, "Try Kindness." In No. 9, we have a slight sketch of the story of the Carthaginian martyr, Vivia Perpetua, from the practised pen of Mr. Thomas Bowring. "Home Pages" like these deserve a cordial welcome at our firesides. We hope they will at once receive it, and that a wide and steady circulation will encourage Mr. Herford to persevere in his excellent efforts.

The Religious Educator. Vol. I. Boston.

THIS is a new monthly publication, edited by Mr. James P. Walker, of Boston, U.S., and published by the Sunday-School Teachers' Institute. It contains much that will be specially interesting and improving to those who are carrying on the good work of the Sunday-school, and something that all may read with advantage. It is essentially religious and scriptural in its spirit and tone. The details of Sunday-school history which it contains are prevailingly satisfactory.

*What is Unitarianism? The Question answered by a Layman. 12mo.
Pp. 27. London—Whitfield.*

THE writer well fulfils his purpose of shewing in plain and simple language what Unitarian Christianity is. The arguments are skilfully arranged, and the writer does not endanger his cause by attempting novelty on a subject which forbids it. The tract may be safely put into the hands of the religious inquirer.

INTELLIGENCE,

OPENING OF THE UNITARIAN CHAPEL AT
HEYWOOD, LANCASHIRE.

Heywood is a large and thriving manufacturing village, situated midway between the important towns of Bury and Rochdale. The inhabitants probably number 15,000, and the prevalent character is that so strongly marked in the natives of the adjacent portions of Lancashire and Yorkshire, — strong sense, independence and habitual self-reliance. Not infrequent have been the attempts of the apostles of Secularism and Infidelity to win over to their cause the people of this district : if in some instances they have succeeded in scattering their doubts and disbeliefs, there yet remains among the mass of the people a hearty attachment to religion and its institutions. In few districts do places of worship more quickly arise than in Heywood. We owe it to the sagacity and indomitable zeal of the Rev. John Wright, of Bury, and of his associates in missionary work in that part of the country, that Unitarianism has now taken its place in Heywood, side by side with Episcopalianism, Methodism and Independency. Four years ago, only a single Unitarian Christian was known to live in the township. By missionary preaching, doctrinal lectures, pastoral visits, and the help of a Sunday-school, an Unitarian interest has now been planted in the place which promises to take root and produce important fruit. The first Unitarian service was conducted in the Temperance Hall. At the first lecture there were but five persons in attendance; but Mr. Wright and Mr. Glover persevered, and soon succeeded in arousing and sustaining the attention and interest of the public. The attendance was progressively good. At the end of twelve months, a meeting was called of those that were favourable to the establishment of a Unitarian congregation. There were found then to be sixty persons willing to become subscribing members. A new and better room for meeting was engaged. The expenses of the early Unitarian services were borne by the Bury congregation ; but as soon as the Heywood congregation was organized, they resolved, while gratefully acknowledging the valuable aid they had received, to be for the future independent. As soon as they had a room of their own, they established a Sunday-school, which became in a few weeks full to overflowing. The rapid progress of the congregation and the school suggested the

idea of building a chapel for themselves. Their first aspirations were humble enough, — a plain room which might be built for £250. The munificent offer of Mr. Thos. Wrigley, of Bury, to contribute £100 to the building fund, induced them to enlarge their scheme. The handsome subscriptions of friends at Bury and elsewhere enabled them to purchase an excellent site and to erect a chapel at the cost of £1300, which for neatness and simple architectural elegance may without disadvantage be compared with many buildings of greater cost. The Heywood Unitarians gave liberally according to their means, not only money, but time and labour, thus materially diminishing the cost of the chapel. For the first two years, the services were mainly conducted by Mr. Benjamin Glover, helped occasionally by Mr. Wright and other ministers of the district. Since that time, they have formed part of the valuable organization of the Missionary Society of East Lancashire.

Wednesday, November 14th, was the day appointed for the opening services. A fine morning (succeeded, however, by one of those drenching afternoons so often experienced in this district) assisted to bring together a very large congregation, composed not only of people of the immediate district, but of friends from London, Bury, Rochdale, Manchester, Liverpool, Dukinfield, Oldham, Swinton, Blackley, Sheffield, Stannington, and many other places. Amongst the ministers present were Rev. John Wright, Rev. W. H. Channing, Rev. F. Baker, Rev. W. Gaskell, Rev. Dr. Beard, Rev. R. B. Drummond, Rev. James Bayley, Rev. G. Hoade, Rev. J. C. Street, Rev. John Robberds, Rev. Charles Robberds, Rev. John Gordon, Rev. S. Macdonald, Rev. E. Hopkinson, Rev. L. Taplin, Rev. — Lunn, Rev. J. Harrrop, Rev. James Whitehead, Rev. W. Moon.

The new chapel stands on an elevated site, just clear of other buildings, but near the best part of Heywood. Its front elevation is, we believe, due West. It is cruciform, the transepts being N. and S. It is a plain but substantial stone edifice, possessing enough of the architectural and ecclesiastical character to please the eye, without having anything expended in mere ornament. It is light within, the windows being in lancet form, and sufficient in number to dissipate the *dim* religious light, which, however poetical, is practically far from convenient. As a whole, the building is considerably larger than the congre-

gation at present needs, and is capable of holding 500 worshipers. It is intended to devote the whole of the East end of the building, including the two transepts, to the purposes of the Sunday-school, which is already a large one, and is well conducted by the Unitarians of Heywood. This portion of the building will be separated from the rest by a removable partition and by drapery. In front of these the pulpit will stand, and there will be ample accommodation for an ordinary congregation of from 200 to 300 persons. The building is approached by a porch at the West end, measuring 10 ft. 6 in. by 8 ft. 9 in., and communicates with the chapel, which is 42 ft. 9 in. long by 35 ft. broad. The school-room at the East end, formed by the transepts and chancel, measures 51 ft. 3 in. by 24 ft. 6 in., and is intended to be added to the chapel when the present accommodation afforded by the chapel becomes too small. The height of the building to the eaves is 18 ft., and to the ridge 41 ft. The roof is an open one, and, together with the pews, is stained and varnished. The chapel is built in the Gothic style of architecture, and its cost when thoroughly completed will amount to £1300, towards which about £800 had been raised by subscription before the opening services commenced. Mr. Joseph Chatterwood, Union Square, Bury, is the architect, and Messrs. Hobson and Glasebrook, Hornby Street, Heywood, are the builders.

The service was opened impressively by Rev. John Wright and Rev. F. Baker. Rev. W. H. Channing, of Liverpool (from John xi. 52), preached an instructive and eloquent sermon in illustration of the aim and power of Christianity in gathering together and uniting the scattered children of God. In justice to the occasion, the preacher explained with great clearness and force the distinctive doctrines of Unitarian Christianity. The sacred music was assisted by a harmonium and by the excellent choir of the Bury Unitarian congregation. At the close of the sermon a collection was made, which amounted to the liberal sum of £77.

From the chapel the friends proceeded to the Mechanics' Institution, which was completely filled by the assembled guests and presented a very animated sight. The Chairman, Ivie Mackie, Esq., ex-Mayor of Manchester, and principal guests (including Thomas Wrigley, Esq., John Grundy, Esq., R. T. Heape, Esq., and his brother, T. A. Ward, Esq., Robert Heywood, Esq., David Martineau, Esq., J. T. Hart, Esq., and many ladies) were seated on a dais. The refreshments provided were on a more than usually liberal scale. So large was

the attendance that several of the tables had to be twice served.

Tea being over, the chair was taken by Mr. Ivie Mackie, who has just retired with great honour from fulfilling for three consecutive years the important duties of the Mayoralty of Manchester. He discharged the office of Chairman with urbanity and remarkable success, giving just the right tone to the proceedings, and sustaining the hearty sympathy which the occasion inspired and deserved. We must not attempt to give even a sketch of the speeches, but must content ourselves with naming the speakers and their topics. The Chairman opened the proceedings with an interesting outline of his own theological history and a review of the leading doctrines of the orthodox church. He bore animated testimony to the power of Unitarianism to satisfy the understanding and the affections, and to make a man a good servant, a good master, a good citizen and a good Christian. Rev. Wm. Gaskell proposed a resolution expressive of the good wishes of the meeting towards the Heywood congregation, and enforced it by a powerful and most cheering speech. Mr. John Grundy, of Summerseat, proposed a sentiment recognizing the importance of Unitarian missions, one of the first and best fruits of which was before them in the Heywood congregation and chapel. A fine, manly, earnest tone of thought characterized Mr. Grundy's address. It was presently followed by addresses of great power from Mr. Thomas Wrigley and Rev. John Wright. Mr. Benjamin Glover, to whose able and zealous labours the Heywood congregation is so largely indebted, gave a very spirited sketch of its history and growth. In nearly all these addresses (and we have rarely listened to better) there were references to the desirableness of an early extinction of the debt on the chapel. The statement of the exertions and sacrifices of the Heywood people evidently made a deep impression. At this period, the members of the deputation in attendance from the Unitarian Association, composed of Mr. J. T. Hart, Mr. David Martineau and Rev. R. Brook Aspland, presented themselves to the meeting. Mr. Hart handed in the amount of a grant by the Association of £25, and Mr. Aspland gave a cheque from Mr. Alfred Lawrence, who had been appointed in the deputation, but who was prevented by business from attending; and presently the Chairman announced a series of additional subscriptions—from Mr. Wrigley, £50; Mr. John Grundy, £50; Mr. Benjamin Heape, £25; Mr. R. T. Heape, £10 (the latter gentleman had previously given £100). These and other subscriptions

swelled the contributions of the day to £246. After an interval and some sacred music effectively given by the Bury choir, the proceedings were resumed, and Rev. John Gordon in a beautifully lucid and thoughtful speech, in which he passed in review many of the religious signs of the times, proposed a resolution recognizing the importance and value of the British and Foreign Unitarian Association. It was seconded by Mr. R. T. Heape, and suitably acknowledged by the Secretary, Rev. R. Brook Aspland, who followed up the observations of Mr. Gordon by dwelling on some of the grounds of hope and confidence on which Unitarians might cheerfully rest. It was much regretted that the early hour at which the Liverpool train left, deprived the meeting of the pleasure of listening to Mr. Channing. But the meeting did not forget (at the instance of Rev. John Wright) gratefully to acknowledge his admirable opening sermon. The time for departure arrived long before the role of the evening's proceedings was fulfilled, and many topics and speakers were with regret passed over. The proceedings terminated with a vote of thanks to the Chairman, received by the meeting, somewhat thinned by previous successive departures, with that enthusiasm with which a Lancashire Unitarian audience recognizes the faithful and able performance on the part of their friends of public duties.

Thus terminated a most interesting and satisfactory meeting, one which greatly encouraged the congregation at Heywood and made a very great impression on the people of the district, who learnt from it that Unitarianism is not the cold and chilling religion which its opponents describe, but one which can rouse its friends to united, zealous and liberal action.

On the following Sunday, notwithstanding intense cold, preceding a fall of snow, very large congregations again assembled; that in the afternoon filled every part of the building in which seats were placed. Again there were kind friends present to help from Rochdale and Bury, but of course in less numbers than on the opening day. The services were conducted by Rev. R. Brook Aspland, of Hackney, who took occasion to discourse on the moral influences of social worship, and on the proper characteristics of Christian and spiritual worship. Collections were again made amounting to £31. The total amount raised by these opening services was £277, and when it is remembered that the Heywood congregation is composed almost exclusively of working men, such a result must be hailed with a feeling of surprise.—To their Unitarian neighbours, and especially to the

Bury congregation, the Heywood people feel that they owe a heavy debt of gratitude. They look with complacency and joy on the religious building that has been erected. The debt now remaining, not much exceeding £200, will, we doubt not, be soon wiped off; and we cordially recommend the case of this promising congregation to the consideration of all our Societies and Fellowship Funds, and to the aid of individual generosity. When the building is free of debt, steps will probably be taken to secure the services of a stated minister.

HALF-AN-HOUR AT SCISSETT.

One of the pleasing and hopeful features of the progress of our religious views may be found in the fact, that many of the villages throughout our country are now favoured with their Unitarian meeting-houses, where those who have adopted our views can meet for the worship of God the Father, in the name and as the disciples of Christ.

A short time ago, being in the neighbourhood of Huddersfield, we were induced to go a few miles into the country towards Clayton West and Scissett, large manufacturing villages, where we had the pleasure of joining in worship with a congregation in a neat and commodious Unitarian chapel in the village. It appears that a gentleman in the neighbourhood, William Robinson, Esq., has taken a lively and active interest for some time past to establish among the people a place of Unitarian Christian worship and instruction. His character, zeal and labours have proved very successful among the people, and we have no doubt but ultimately a minister will be settled in this place. The service was well attended, and we never united with a people in worship who seemed more firmly joined together and attentive to the whole of the religious duties of their church. A large Sunday-school, we were informed, had been established, and the teaching and the attendance had been very successful. Many adult persons were attending the classes and learning reading and writing and summing as well, whose early schooling had been neglected. The kindness of the members of this little church who had been more favoured in their youth is duly valued by the pupils. We found as well a library of about 700 vols. of books had been formed since the opening of the chapel. It is called "The Scissett Circulating and Sunday-school Library," which is stated to be the inalienable and irremovable property of the Unitarian congregation assembling in the Mission church at Scissett. We were gratified to learn that the Committee was

always to be formed of eleven of the members of the congregation; for we have known one or two places where our friends in the largeness of their hearts have allowed the books and funds collected by themselves and contributed by ministers and friends of our church, to lapse into the hands of men who were not members of our churches, and who cared nothing for worship, and helped to exile religion from the very place that had established the other means of improvement. The books at Scissett were of a really instructive and interesting nature. We found the preachers who conducted the services every Sunday belonged to the Yorkshire Unitarian Mission Society. We forgot the number of preachers on the plan; but among the laymen appointed we were pleased to find the regular ministers of the district were taking a fair share of appointments among the villagers. They spoke highly of the kindness of the ministers and lay preachers. It was pleasing to hear the remark, that they always thought the last sermon, whoever preached it, was the best. Nothing could better shew their appreciation of the labours of those who come among them than this, and the benevolent and devotional character, rather than the fastidious and critical, which distinguished them, and so well becomes members of Christian churches.

We repeat, it is pleasing and cheering to find in different parts of our country ministers and laymen are joining hands to keep open chapels that for a time have no appointed ministers, and opening out new places of worship in our towns and villages. We had recently a plan of lay preachers of one of our northern districts in our hand for supplying our chapels, and among the gentlemen who had thus volunteered we found four of them were the principal editors and contributors to four of the leading papers of that part of the country. Silently and effectually are our views finding their way to all the towns and villages of the country. Among the villagers there is a great deal of Bible reading; and they have but to be shewn the truths we inculcate are of the Scripture, and those views we oppose are unscriptural, and they will adhere to us. If our good friends who are helping on this work in their several places not only support a character of high moral worth and intelligence, but of godly sincerity and piety and faithful attendance to public worship, added to the other numerous good qualities so many of them possess, many will be led to the adoption of a more simple, scriptural and rational faith, and to glorify our Father in heaven.

The facts before us are a complete answer

to what Cardinal Wiseman alleged some years ago, that our views, promulgated among the uneducated and working classes of the country, would lead them to abandon not only what we considered superstitions, but all religion as well. "Never yet," said the Cardinal, "had it been able to exercise a salutary influence on that class." The contrary we know to be the fact. At our meetings we have heard the rough-handed quarrymen and the pitmen declare they had found a joy and peace in our views that had saved them from infidelity; and we have seen the poor fisherman sitting in his humble home reading his Bible, to which he was drawn through our representations of Christian truth. We say to our village churches, God-speed you; go on and prosper! You will make a home of acceptable worship for many, both rich and poor, who are sick and weary with the dogmas of the Trinitarian faith.

CHESTERFIELD SUNDAY-SCHOOL AND CONGREGATIONAL ANNIVERSARY.

The annual sermon in behalf of the Sunday-school connected with the place was preached in Elder-Yard chapel, Chesterfield, by the Rev. A. M. Creery, B.A., of Stockport, on the evening of Sunday, Oct. 28. The chapel was well filled, and at the close of the discourse a collection was made for the benefit of the school, amounting to £17. 12s. 6d.

On the following evening, Monday, the 29th, the annual soirée of the congregation was held in the large school-room, and was very fully attended, about 250 adults having sat down to tea. The room was very beautifully decorated with festoons of evergreen and with numerous large engravings and paintings, lent chiefly by Mr. Barnes, a member of the congregation. Frederick Swanwick, Esq., of Whittington, was in the chair, and the meeting was addressed by Revds. J. J. Bishop, B.A., of Loughborough, J. Page Hoppers, of Sheffield, A. M. Creery, B.A., A. W. Worthington, B.A., of Mansfield, T. R. Elliott, of Ilkeston, Henry Solly, of Lancaster, and F. Bishop, of Chesterfield. The latter gave an encouraging report of the different institutions of the congregation, especially of the Sunday-school, which he spoke of as being in a very flourishing condition. Messrs. Woodhead, W. Glossop, Barnes and Sterland, members of the congregation, also addressed the meeting. Several hymns were sung by the whole assembly in the course of the evening, and the proceedings altogether were of a cheering and interesting character.

A local paper gave a full report of the

meeting; and the circumstance of three of the ministers who took part in it having been converts to Unitarianism from orthodox bodies, excited considerable notice in the town, and drew forth in the paper following that which contained the report an ill-natured and uncandid comment from a writer signing himself "Veritas." As there was good reason to believe that this letter, unworthy as was its tone, was from an influential quarter, it was met with a plain and fitting rebuke by Rev. Francis Bishop in the same paper of the following week, and also by a member of the Elder-Yard congregation, who signs himself A Unitarian Christian.

NEWINGTON-GREEN CHAPEL.

This ancient Presbyterian meeting-house, with which so many names dear to piety and to literature are associated, was re-opened on Sunday, November 11th, after having been closed during the preceding four months for repairs and enlargement. The sermon was preached by the Rev. T. Madge, and was marked by all his usual strength and clearness both of thought and expression. There was a special musical service, in which the choir received the kind aid of Miss Philp and other friends from the Free Christian Church, Camden Town. The collection towards the repairing and enlarging fund was liberal, and all strangers present expressed their gratification at the entire success with which the alterations had been carried out. Several persons overstayed the service, to contemplate with interest the memorial-tablets to Mrs. Barbauld, Dr. Price and the poet Rogers, which are replaced in the enlarged building with greatly improved effect.

A REMARKABLE TRIBUTE OF RESPECT.

The recent marriage of Sir John Bowring to Miss Castle, of Clifton, afforded an opportunity to his numerous Unitarian friends of testifying their feeling towards him. Two magnificent Bibles were procured. That for Sir John Bowring was a large paper copy of Bagster's Polyglot Bible (consisting of versions of the Bible in eight different tongues). This noble volume had been the property of the late Dr. S. Lee, the editor of this Polyglot, and may be considered in some respects unique. It was splendidly bound by Mr. Bagster. The Bible designed for Lady Bowring was a large paper copy of Bagster's Comprehensive Bible in quarto, bound in blue morocco, with gilt clasps and ornaments, and the gilt edges beautifully illuminated with Scripture passages in scroll. For each

Bible an oak box was provided, lined with crimson velvet. A magnificent reading-stand was also procured, of carved oak and covered with crimson velvet. The marriage ceremony took place at Lewin's-Mead chapel, Bristol, in the presence of an unusually large and brilliant assembly of friends, and with such a concourse of spectators as probably was never before gathered within the walls of that building. The service was read by Rev. R. Brook Aspland and Rev. Wm. James. At the conclusion of the ceremony, Mr. Aspland introduced a deputation, consisting of Mr. Wm. Wansey, Mr. Henry A. Palmer, Rev. Edwin Chapman, Rev. Wm. James and himself, who were charged with a peculiar and pleasing duty. Mr. Wansey then, pointing to the beautiful folio which was placed on the reading-stand within the altar rails, addressed Sir John Bowring in these words: "As one of a deputation appointed for the purpose, I have the honour and pleasure of presenting to you a Bible, which is offered to you by the body to which we all belong, as a testimony of the high sense they entertain of your worth and merit, of your consistency and courage, and of your perseverance in the assertion of your principles, through a long and honourable life. It is not my province to trespass much on your time, or that of the ladies and gentlemen present this morning. I will only say that we all join heartily in our congratulations to you and Lady Bowring on this important and deeply-interesting occasion, and would express to you our best wishes and our ardent desire that health and happiness may attend you for many, many years. Of the rest, the inscription on this book will be the best testimony, and will remain a standing memorial of the views we entertain." Mr. Wansey then read the inscription, as follows: "This Bible was presented at Lewin's-Mead Chapel, Bristol, November 8th, 1860, to Sir John Bowring, Kt., LL.D., &c., on the morning of his marriage to Miss Castle, as an offering of respect and affection, from Unitarians of the United Kingdom, America, Transylvania and Australia, including persons of many ranks and classes, ministers, missionaries, students and Sunday-school teachers, to mark their appreciation of his fidelity to religious convictions, and of the services which he has rendered, by his writings and example, to the cause of pure Christianity."

Rev. R. Brook Aspland, holding in his hands the quarto Bible, said, "The honour is entrusted to me of presenting to you, Lady Bowring, a Bible which is the offering of many friends in Bristol and elsewhere. It will suffice if I read you the inscription,

which will itself explain the views of those who offer it. ‘This Bible was presented at Lewin’s-Mead Chapel, Bristol, on the morning of her marriage, Nov. 8th, 1860, to Lady Bowring, by Unitarians of both hemispheres, friends and admirers of her Husband, with sincere wishes for their united happiness.’”

Sir John Bowring, addressing the gentlemen of the deputation, said, with deep emotion, “Believe me, I feel too much and too deeply to give adequate expression to the thoughts and feelings which rush through my mind. On this day, and on this occasion, speech fails me to express the emotions by which I am moved. I will take an opportunity, when I am more equal to it, of putting on record some of those thoughts and feelings, and will only say now that I thank you most warmly, for myself and Lady Bowring, for all your kind wishes, and for these most valuable testimonies of your regard.”

The whole proceeding excited the deepest interest throughout the congregation; and at the close of the ceremony many eagerly pressed around the altar to inspect and admire the splendid gifts.

We have received from Mr. Wansey for publication the following interesting letter, the promised acknowledgment :

“ Hotel du Louvre, Paris,
Nov. 12, 1860.

“ My dear Sir,—In the history of a long and eventful life, no circumstance has occurred of more touching interest than that which you associated with the memorable ceremonial of Thursday last.

“ Such a mark of the kindness and affection of my Unitarian friends, coming in so acceptable and appropriate a shape, could not fail to awaken the strongest emotions of pleasure and gratitude.

“ To yourself and to those you represented, allow me to convey the expression and to request the communication of the deep emotion with which I received the

sacred gift, and to record the humble hope that its divine precepts may ever be to me, and to her with whom on that occasion I was so happily united, the guide and the comfort of our coming days.

“ I remain, my dear Sir, with every sentiment of respectful esteem, yours very faithfully,

JOHN BOWRING.

“ To Wm. Wansey, Esq., Bognor.”

ELECTION OF MR. J. C. LAWRENCE AS
ALDERMAN.

Some of our readers may not be aware that Mr. J. C. Lawrence, the zealous Secretary of the London District Unitarian Society, has just been elected an Alderman of the city of London for the ward of Walbrook. The contest between him and Mr. Linklater,—in politics a Tory, in religion belonging to the orthodox body,—was a very severe one. Mr. Lawrence’s opponents worked the “religious question” as much as possible to their advantage, and inquired of the electors whether they would vote for a *Unitarian*. This induced several to withhold their votes, though previously promised on behalf of Mr. Lawrence. But in spite of all the bigoted opposition raised on religious grounds, the close of the poll shewed a majority of nine votes for Mr. Lawrence. We rejoice at the result, as it is a triumph of liberal principles, both in religion and politics, over bigotry and intolerance; and we congratulate Mr. Lawrence on the attainment of a sphere of civic rank in which he may find full scope for the exercise of his intelligence and public spirit in the promotion of Reforms as much needed, perhaps, on the one as on the other side of Temple Bar. To Dr. Cumming it may possibly afford another sign of the “Coming Desolation”—and as good a one as some of his other “signs”—that two Unitarians, of the same name and family, should now be found in the Court of Aldermen!

OBITUARY.

Sept. 22, at the North Shore, Sydney, FREDERICK PIPER, Esq., of the firm of Levicks and Piper, son of Rev. H. H. Piper, formerly of Norton, near Sheffield.

Oct. 14, at Belfast, REV. GEO. HUTTON, aged 54.

Oct. 24, at Liverpool, LISA BEATRICE JOHNSTON, third daughter of Rev. W. H. CHANNING, aged 5 years and 7 months.

Oct. 27, Mr. ROBERT MUIR, for many years the zealous superintendent of the Sunday-schools of the Church of the Divine Unity, Newcastle-upon-Tyne. Many influential members of the church and a large number of children belonging to the schools followed him to the grave, to shew their affectionate respect to his memory. On the following Sunday morning, Rev. William Newton conducted a funeral service in the church, in which he spoke of

the conscientious zeal of Mr. Muir in the performance of the duties of the Sunday-school, and urged upon others to follow in the footsteps of the departed.

Nov. 5, at Edgbaston, Birmingham, aged 78, Mr. WILLIAM READ, a native of Gloucester and many years an inhabitant of Cheltenham, and a member of the Unitarian congregation in that town. From Toryism and Trinitarianism he changed, when past middle life, to Liberalism and Unitarianism. He married first a daughter of a beneficed clergyman, and afterwards into a respectable Herefordshire family. His four surviving children, two by each wife, know that in all the relations of life he was a kind and useful man. His eldest son is minister of Salem chapel, King's Lynn.

T. J. R.

Nov. 8, at his residence, Freazeley, near Tamworth, JOHN LAKIN, Esq., in his 81st year. Venerable alike for age and character, this excellent man passed through a long life in the quiet exercise of the virtues that adorn the Christian name and profession. Of him it may be truly said, that in simplicity and godly sincerity he had his conversation in the world. He was the oldest member of the Tamworth Unitarian society, and from his youth up had attended the chapel services there, never being absent save from circumstances beyond his control. His piety was fervent, steady and rational, the will of God being the actuating motive of his whole life;

and his death was calm, evincing the peace that passeth understanding. The simple Unitarian faith, the faith once delivered to the saints, was found amply sufficient to sustain and to cheer in the last hour. The meek and humble servant of the Lord has gone to his grave like a shock of corn in its full season. His departure has left an aching void in our hearts, but we are consoled by the thought that it is "well with him."

T. B.

Nov. 8, Sir CHARLES FELLOWES, aged 64.

Nov. 10, at Woodcote, near Liverpool, R. RATHBONE, Esq., aged 72.

Nov. 16, at Lampeter, in the county of Cardigan, Rev. JOHN JEREMY, in the 78th year of his age.

Nov. 17, aged 65 years, at the house of her son-in-law, the Rev. C. W. Robberds, Oldham, JUDITH ANN, the beloved wife of the Rev. T. C. HOLLAND, and sister of the late Rev. J. G. Robberds, of Manchester.

Nov. 24, in the neighbourhood of his residence, Queen Square, Bloomsbury, the Rev. Dr. CROLY. He had only left home a few minutes, and was seen walking apparently in good health, when he staggered, fell, and almost immediately expired. He had been rector of St. Stephen's, Walbrook, for 25 years, and was much respected by his flock.

MARRIAGES.

Oct. 1, at the Octagon chapel, Colegate Street, Norwich, Mr. W. R. BROCK, Bedford-Cross Street, Unthanks Road, to Miss M. LEEST, Upper Walk, Market Place.

Oct. 23, at the Unitarian chapel, Knutsford, by Rev. H. Green, M.A., Mr. WILLIAM HOLLAND CASH, of Bridgwater, to SARAH ANN, daughter of Mr. Wm. Wood, of Broadheath, Altringham, late of Knutsford.

Oct. 27, at the Presbyterian chapel, Stand, by Rev. T. E. Poynting, Rev. JOHN DAVIES, M.A., of Wootton-under-Edge, to Miss ELIZABETH NORRIS, of Newport, Isle of Wight.

Oct. 28, at the Unitarian chapel, Swinton, by Rev. C. C. Nutter, Mr. WILLIAM

ATKINSON to Miss ANN GREENHAIGH, both of Swinton.

Nov. 2, at Belfast, by Rev. Dr. Montgomery, Rev. JAMES M'FERRAN to JANE, widow of the late James CAMPBELL, Esq., Belfast, and daughter of Rev. Jas. Carley, Antrim.

Nov. 8, at the Old meeting, Framlingham, by Rev. Thos. Cooper, Mr. CHARLES TURNER to MARY, only child of Mr. Daniel DALLESTON, both of that place.

Nov. 8, at Bridport, by Rev. J. Lettis Short, THOMAS MUMFORD to ELIZABETH HALSEY.

Nov. 26, at the Unitarian chapel, Belper, by Rev. Rees L. Lloyd, Mr. WILLIAM NEWBOLD to Miss ANN BOOTH, both of Belper.

GENERAL INDEX.

- Adelaide, South Australia, Unitarianism in, 56.
Advanced guard of the human race, 699.
Agate, Mrs., obituary of, 652.
Allen's, Mr. W. J. C., speech at Belfast, 385.
Almanacs for 1860, 51.
American orthodox spoliation resisted, 59.
American Unitarian Association, 522.
American View of the Decline of the Society of Friends, 573.
Anderson, John Astley, obituary of, 260.
Andrew, Mr. George, obituary of, 260.
Anti-sectarianism, 15.
Anti-supernaturalism, 592.
Apostolical succession, 359.
Arianism of the Gothic tribes, 2.
Ashton, Mrs., obituary of, 191.
Ashton, Mr. Samuel, obituary of, 392.
Aspland, Rev. Robert, leader of the Unitarian missionary movement, 200.
Aspland's, Rev. R. B., funeral sermon for Mr. Harris, 196. Sermon and speech at Southampton, 246, 252. Sermon at Dukinfield, 307. Address to Home Missionary Board students, 420. Sermons at Heywood, 770.
Aspland, Mrs. Lindsey, obituary of, 191.
Astley, Mrs., obituary of, 588.
Athens, and what it has done for reason and liberty, 631.
Atonement, the doctrine of the, 244. Lectures by Porter and Carpenter on the, 603.

Bache, Rev. Samuel, on Dr. Winer and his expurgator, 47. On the National Reviewer, 149. Address on laying the foundation-stone of new chapel, 576. On Dr. Cumming, 713.
Baker's, Rev. F., address at Burnley, 256. Tribute of respect to, 321.
Barnes', Albert, Life at Threescore, 178.
Barnett's, Henry M., Discourse on Theodore Parker, 433.
Bath Unitarian chapel, re-opening of, 376.
Bauer, Dr. F. C., wild speculations of, 367.
Beard, Rev. Dr., on the Reformation in Italy, 97. On the statue of Dr. Priestley, 237. Ordination charge, 320. Reasons why I am a Unitarian, 574. Review of Essays and Reviews, 589. Rational Primer, 706.
Bellew, Rev. J. C. M., on persecution, 50.
Bentley on Ducket the atheist, 80.
Best, Paul, two letters of, 632.
Bingley, Mrs., obituary of, 327.
Binns', Mr., Lecture on Theodore Parker, 638.
Birmingham, noble effort for hospital in, 121. Unitarian Brotherly Society, 190.
Graham-Street school, 450. Foundation of Unitarian church in, 576.
Bischoff, Mrs., obituary of, 191.
Blackley Unitarian chapel, 581.
Blackley, Martha, obituary of, 715.
Bligh, Mrs. J. P., obituary of, 63.
Bold, Samuel, some account of, 466.
Bolingbroke, Mr. C. N., obituary of, 328.
Bolton Unitarian chapel, 321. District Unitarian Association, 375. Moor-Lane chapel at, 401, 404.
Book of Common Prayer, reform of, 59.
Bowring's, Sir John, scriptural hymns, 10, 96, 164, 202, 429, 495, 667. Lecture on China and its people, 54. Lines on Theodore Parker, 103. Account of, and of his book on the Philippines, 104. Speeches at Southampton, 247, 250. Lines on the Priestley statue, 494—on the birth and destiny of man, 546. Marriage of, 772.
Bradford, meeting at, 437.
Brannon, Mr. Philip, the architect, of Southampton, 252.
Brannon, Mr. George, obituary of, 327, 388.
Brierley's A Day out, 178.
British Almanac, 52.
British and Foreign School Society, 379.

- Broad Church, 589.
 Brodie's, Professor, speech on Priestley, 510.
 Bruce, Mrs., obituary of, 651.
 Buckle's, Mr., theory of improvement combated, 681.
 Burmann's apostrophe to Grotius, translated, 495.
 Burnley, ordination of Rev. W. Robinson at, 256.
 Bury St. Edmunds, 326.
 Byron's, Lady, lines, Wild Flowers, 409.
 Carmarthen College examination, 444. Rev. Stephenson Hunter's address at, 738.
 Carpenter, Rev. Benjamin, obituary of, 125. Memoir of, 219.
 Carpenter, Miss Sarah, obituary of, 125.
 Carpenter's, Rev. R. L., Lectures on the Atonement, 244, 603.
 Census Bill, 445.
 Cephas and Peter, 497, 566, 637, 692, 761.
 Channing's, Rev. W. H., Sermon on Theodore Parker, 638. Sermon at Heywood, 769.
 Channing, Lisa Beatrice Johnston, obituary of, 773.
 Chesterfield, soirée at, 57. Sunday-school and congregational anniversary, 771.
 Child's, Mr., evidence respecting Bible printing, 386.
 Children of other Lands, reviewed, 178.
 China and its people, 54.
 Christ, the mind that was in, 556.
 Christianity, truth of, 306.
 Church-rates, petition against, 190.
 Cirencester chapel, 584.
 Clack, Rev. William, obituary of, 390.
 Clarke, Mr. Charles C., obituary of, 124.
 Clarke's, Rev. J. Freeman, Sermon on Theodore Parker, 639.
 Classon, Mr. John, obituary of, 392.
 Cleator preachers and subjects, 583.
 Codex Argenteus, 5.
 Commins, Mr. John, obituary of, 63.
 Concession, a theological, 555.
 Converts to and from Unitarianism, 583.
 Conway, Mrs., obituary of, 328, 587.
 Coquerel, Etienne, on the reformation in Italy, 97.
 Coquerel, Athanase, on Preaching, 525.
 1 Cor. xv. 20, scriptural hymn on, 10.
 Cornell, Isabella Mary, obituary of, 327.
 Correspondence between a Kentish rector and one of his parishioners, 560.
 Crabbe, Rev. Habakkuk, 325.
 Cranworth's, Lord, Endowed Schools' Bill, 189.
 Creery's, Mr., sermon at Bradford, 437.
 Crellius de Uno Patre, 79.
 Croly, Rev. Dr., obituary of, 774.
 Cubley's, Miss, Hills and Plains of Palestine, 508.
 Cumming's, Dr., prophetic tribulation trash, 712.
 Davenport, Mrs., obituary of, 392.
 Davies, Rev. Dr. W., obituary of, 125.
 Davis, Mr. William, obituary of, 456.
 Davy's, Dr., speech on Priestley, 511.
 Dean, Mrs., obituary of, 260.
 Deference to custom, 115.
 Derby congregation, letter of, respecting Dr. Hutton, 304.
 Development, theological, and progress, 15.
 Devonshire Watchman, extract from, 123.
 Dillon, Mrs. Frank, obituary of, 327.
 Disney, Rev. Dr., 325.
 Doctrine to be proved from Scripture, 602.
 Drennan, Mrs., obituary of, 125.
 Drummond, Rev. R. B., on Rev. George Harris, 127.
 Dukinfield, meeting at, on Good Friday, 307.
 Eastern Christian Unitarian Society at Framlingham, 448.
 Edinburgh Review, 640.
 Edinburgh Unitarian congregation, 717.
 Ephesians iv. 26, hymn on, 165.
 Erasmus and the Vatican Codex, 642.
 Essays and Reviews, reviewed, 589.
 Evans, Dr. John, 266.
 Ewald as a theological critic, &c., 32.
 Examiner, the Christian, of Boston, 644.
 Exeter, the first city in England for Unitarian worship, 123.
 Fear of free inquiry, effects of, 224.
 Fellowes, Sir Charles, obituary of, 774.
 Filliter, Mary Cogan, obituary of, 456.
 Finch, Miss, obituary of, 652.
 Fisher, Mrs., obituary of, 260.
 Florence, Christian church at, 101.
 Framlingham, meeting at, 448.
 Framlingham Pulpit, 766.
 Francis, Joseph Tuckerman, obituary of, 192.
 Free inquiry, 14.
 Freeman, Mr., on Unitarian theology, 48.
 Frost, Mr. F. A., obituary of, 588.
 Fullagar, Miss, obituary of, 64.
 Fyson, Mr. R. D., obituary of, 124.
 Gangooly, Rev. J. C., and the Indian mission, 515, 579, 580, 647. Ordination in Boston, 518.
 Garnham, Rev. R. E., 325.
 Gaskell's, Rev. Wm., ordination address, 321. Sermon, &c., at Bath, 377. Address to students of Manchester New College, 457.
 George III. and Dr. Priestley, 499.
 Glasgow and Rev. George Harris, 482, 490, 620.
 Goethe, lines translated from, 746.

- Gordon's, Rev. J., memoir of George Harris, 193, 261, 393, 479, 620, 668, 717.
 Gothic nation, their origin and faith, 1.
 Version of the Gospels, 5.
 Green's, Rev. Henry, address at Home Missionary Board, 179.
 Greenock, Unitarianism at, 271.
 Greg's, Mr. Samuel, address at Dukinfield, 315.
 Grundy, Mrs. Samuel, obituary of, 456.
 Gulston, Bishop of Bristol, 1682, 470, 475.
 Hackney congregation, social meeting of, 58.
 Ham, Rev. J. Panton, speech and sermons at Southampton, 252, 254. Sermons on the Christian Life, 700.
 Hands, Mrs., obituary of, 125.
 Harmony of the spheres, 142.
 Harris, Rev. George, death of, 64, 125. Memoir of, 193, 261, 393, 479, 620, 668, 717.
 Harris, Rev. Abraham, 261.
 Harris, Mrs., 262.
 Harrison, Rev. William, obituary of, 124.
 Hawes, Mr. Benjamin, obituary of, 392.
 Heape, Charles, obituary of, 192.
 Henry's, Dr. W. C., speech at Oxford, 513.
 Hereditary creeds, 273.
 Herford's Popular Tracts and Covers, 643, 767.
 Heywood, mission chapel at, 715. Opening services at, 768.
 Heywood's, Mr. James, speech at Oxford, 513.
 Hibbert, Mr. Samuel, obituary of, 125.
 Hibbert, Mr. Joseph, obituary of, 456.
 Higginson, Rev. Edward, the Unitarian Minister and the National Reviewer, 38, 81, 277, 357. On the Morals of Belief, 568.
 Higginson, Isabella, obituary of, 327.
 Hincks, Rev. W., and Manchester New College, 496, 564, 696.
 Hindoo, religious condition of, 329. Mission, 585.
 Holland, Mr. T. C., on the genuineness of the New Testament, 371. On the resurrection of Jesus, 372.
 Holland, Mrs. T. C., obituary of, 774.
 Hope, Isabella, obituary of, 652.
 Hopkinson, Jane, obituary of, 652.
 Horsfield, Rev. Frederick, obituary of, 192.
 Howse, Mrs., obituary of, 588.
 Hunter's, Rev. Stephenson, address at Carmarthen College, 738.
 Huntington, Professor, an orthodox convert, 645. Address on Home and College, 705.
 Hutton, Rev. Joseph, of Dublin, 297.
 Hutton, Rev. Dr., memoir of, 297.
 Hutton, Rev. J. H., tribute of respect to, 57.
 Hutton, Rev. George, obituary of, 773.
 Hymn on opening the Southampton Unitarian church, 246.
 Ierson's, Rev. H., speech at Dukinfield, 312.
 Ignorant infallibility, 563.
 Ilkeston Unitarian chapel, 586.
 Ilminster School, Case of the, 703.
 India, missions in, 329, 410.
 Inspiration, what it is, 600.
 Interpreters of Scripture, progressive and obstructive, 599.
 Introduction to the Evidences of Christianity, reviewed, 430.
 Isaiah lxv. 5, hymn on, 202—xl. 28, hymn on, 429.
 Italy, dawn of the reformation in, 97.
 James's, Rev. W., visit to the continent, 747.
 Jameson, Mrs., obituary of, 260.
 Jeffery, Mr. James, obituary of, 391.
 Jeremy, Rev. John, obituary of, 774.
 Job v. 26, lines suggested by a sermon on, 218.
 John xi. 23, hymn on, 429.
 Johnson, Edward Henry, obituary of, 125.
 Johnson, Elizabeth Maria, obituary of, 716.
 Jones, Mrs. W. A., obituary of, 652.
 Jowett, Professor, on interpretation of Scripture, 597.
 Kell's, Rev. Edmund, tribute to the memory of Rev. George Harris, 125. His last visit to Mr. Harris, 733. Speech at Southampton, 249.
 Kenrick's, Rev. J., Roman Sepulchral Inscriptions, 500. Speech at Oxford, 512.
 Kenrick, Clara Maria, obituary of, 392.
 Kent and Sussex Unitarian Association at Chatham, 582.
 1 Kings xix. 4, hymn on, 96.
 L. on religious parties and Unitarianism, 11. On the Unitarian church and Mr. Martineau, 166.
 L., Poems by, 703.
 Lakin, John, Esq., obituary of, 774.
 Lancashire and Cheshire Unitarian Association, 1819, 399.
 Lawrence's, Mr. Alfred, speech at Southampton, 249.
 Lawrence, Mr. J. C., election of, as Alderman, 773.
 Le Breton, the late Rev. Philip, memoir of, 756.
 Lee, Right Hon. Sir William, C.J., 79.
 Leeds congregational letter and resolutions respecting Dr. Hutton, 305.
 Lees, Mrs., obituary of, 124.
 Leigh, Mrs., obituary of, 652.
 Lewin, Rev. Robert, 393, 408.
 Linus, Poems by, 703.
 Liverpool in Mr. Harris's time, 393.

- Lombards, Arians, 641.
 London Domestic Mission Society, 380.
 London District Unitarian Society, 454.
 Lupton, Mrs. Arthur, obituary of, 192.
- Macaulay, Lord, 763.
 Macdonald, S. F., lines by, 142.
 Maclellan, Mrs., obituary of, 390.
 Maclellan, Rev. R. E. B., lines by, 465.
 Madge, Rev. Thomas, testimonial to, 447.
 His tribute to memory of Rev. Philip Le Breton, 759.
- Mai's edition of the Vatican Codex, 643.
 Manchester New College, annual meeting, 116. Examination, 449.
- Manchester District Sunday-School Association, 307.
- Manchester District Unitarian Association, 374.
- Manchester Domestic Mission Society, 374.
- Manchester Unitarian Sunday-School Union, 258.
- Marriages, 64, 128, 192, 260, 324, 387, 456, 586, 652, 716, 774.
- Martin's, Rev. Samuel, sermon at Belfast, 381.
- Martin, Ronald, obituary of, 652.
- Martineau, Mr., and the Unitarian church, 19. In answer to L.'s inquiry, 113.
 His and Mr. Tayler's letter to Portland-Street congregation, 113. On voluntarism, 615. Address at opening of the session of Manchester New College, 680.
- Martineau, Mr. Philip, obituary of, 327.
- Masson's, Mr., Translation of Winer's Grammar of the New Testament, 47.
- Matthew vi. 34, scriptural hymn on, 10.
- Matthews', Rev. W., settlement at Huddersfield, 120.
- May's, Rev. S. J., Rights and Condition of Women, 178.
- Means, Rev. J. C., on the National Reviewer and the resurrection, 143.
- Metaphysics in the pulpit to be avoided, 423.
- Milton's Last Thoughts on the Trinity, 436.
- Ministerial changes, 715.
- Miracles a help to faith, 17.
- Mission chapel, Rochdale Road, Manchester, 708.
- Missions, Christian, in India, 329, 410.
- Montgomery, Rev. John, on the Holy Spirit, 53.
- Morris, John Reaver, obituary of, 524.
- Mosley-Street, Manchester, school party, 708.
- Mossley Unitarian chapel and school, 259.
- Muir, Mr. Robert, obituary of, 773.
- Murch's, Mr. Jerom, speech at Bath, 377.
- Natural depravity, 492, 564, 635, 697.
- Nayler, Mrs., obituary of, 125.
- Neglected biography, No. I., 466.
- Newbury, Unitarianism at, 323.
- Newcastle, Church of the Divine Unity at, 651, 730. Hanover-Square chapel, 723.
- Newington-Green chapel, 772.
- Nichols, Remembered Words of, 705.
- Non-sectarian church, 570.
- North British Review, 763.
- North-Midland Unitarian Association at Sheffield, 515.
- Oldham, Mrs. Betty, obituary of, 588.
- Origen's heterodoxy, 599, 699.
- Oxford museum, 187. Inauguration of the statue of Priestley at, 509.
- Paley, William, his life and works, 653.
- Palmer, Rev. H. V., of York, 584.
- Pamphlets, Unitarian, noticed, 244.
- Parker, Theodore, 103, 129, 433, 638.
- Parliament, education and the Dissenters, 189.
- Pauline history of Cephas, 692, 761.
- Patent, the Queen's, for printing the Bible, 386.
- Payton, Mrs. Henry, obituary of, 524.
- Peter and Paul, alleged differences of doctrine of, 360, 497.
- Peter and Cephas distinguished, 497, 566, 637, 692, 761.
- Philippians iii. 13, hymn on, 164.
- Philippine Islands, by Sir John Bowring, 104.
- Phillips, Thomas Ayres, obituary of, 327.
- Philosophical school in religion, 570.
- Physiology for Common Schools, 503.
- Piper, Frederick, Esq., obituary of, 773.
- Polytheism and Pantheism, 575.
- Poole, Unitarianism at, 322.
- Pope, the, Rev. W. James's interview with, 755.
- Porter, Rev. J. S., on the Ulster revival of 1859, 21, 65, 203. Lectures on the Atonement, 603.
- Porter, Millicent Gray, obituary of, 390.
- Portsmouth, Good Friday meeting at, 322. Unitarianism at, 323.
- Powell, Baden, in Essays and Reviews, 592.
- Poynting's, Rev. T. E., ordination address, 319. Glimpses of Heaven, reviewed, 547.
- Pratt, Mr. Hodgson, on Christian missions in India, 329, 410. On Education for Indian Natives, 567.
- Preaching, different modes of, 529.
- Priestley on the resurrection of Christ, 39.
- Statue of, at Oxford, 187, 237, 446, 494. And George III., 499. Memorials of, 534.
- Priestley's, Dr. W. O., speech at Oxford, 512.
- Procter, Mr. S. C., obituary of, 716.
- Protestant Dissenters' Almanac, 53.
- Provincial meeting at Preston, 442.

- Psalm xxxiii. 1, hymn on, 96—civ. 34,
hymn on, 165—xix. 1, hymn on, 202—
cxix. 54, hymn on, 667.
Puritanism, English, candidly weighed,
762.
Puseyite party in the Church, 12.

Ragged schools and the proposed revival,
58.
Rathbone, R., Esq., obituary of, 774.
Raverty's, Captain, Grammar of the Pukto,
704.
Read, Mr. William, obituary of, 774.
Re-conversion from Mahomedanism, 714.
Religious Educator, 767.
Religious Liberty, Principle of, 611.
Resurrection of Christ, 36, 82, 143, 150,
174, 225, 274, 372.
Revelation and science, 572.
Revivals in Ireland, 21, 65, 203, 239.
Robinson, Mr. Thomas, obituary of, 192,
325.
Robinson, Rev. W., ordination of, 256.
Robinson, Robert, 419.
Rodick, Mr. Robert Preston, obituary of,
125.
Rogers, Professor, on Paley, 654.
Roscoe, W. C., and his Poems and Essays,
344.
Ryland, Rev. J. H., on the report of Man-
chester New College, 174.

Sadler's, Rev. Dr., sermon before Unitar-
ian Association, 451.
Sangster, Mr. Samuel, obituary of, 125.
Sayer, Mrs. J. H., obituary of, 716.
Schleiermacher, Life and Letters of, 154,
286.
Scissett, half-an-hour at, 770.
Scotland and Unitarianism, 268, 668.
Scott, Mr. John, obituary of, 260.
Scripture forcibly misapplied, 601.
Seaton, Miss, obituary of, 64.
Sea-weeds, by R. E. B. MacLellan, 465.
Servetus and the Restitutio Christianismi,
369.
Short, Mrs., obituary of, 125.
Sign of the times, 62.
Smith, Mr. and Mrs. J. C., obituary of,
328.
Smith, Mr. Benjamin, obituary of, 328.
Smith's, Rev. G. V., Sermon, Jesus Christ
the True Foundation, 700.
Southampton, opening of the Church of
the Saviour at, 245. Description of the
church, 254. Unitarianism at, 323.
Southern Unitarian Fund Society, 322.
Southern Unitarian Society, meeting at
Newbury, 514.
Stannus, Miss Catherine H., obituary of,
260.
Steinthal; Mr., on a work of Servetus, 371.
His sermon on Theodore Parker, 638.
Stephens, Mrs., obituary of, 456.

Stevens, Mr. William, obituary of, 524.
Stevenson, Mrs., obituary of, 327.
Stockport Unitarian church, 61.
Street, Rev. J. C., ordination of, 318.
Sunday-School Penny Magazine, 53.
Swinton Unitarian congregation, 650.

Tayler's, Rev. J. J., defence of the Na-
tional Review, 32, 225, 274. Replies
to, 81. Criticisms on, 143, 149, 170,
174, 357. Memoir of Rev. Benjamin
Carpenter, 219. Memoir of Rev. Dr.
Hutton, 297.
Taylor, Mr. Samuel, obituary of, 716.
Temple's, Dr., Oxford Sermon on Science,
&c., 571.
Theology in our courts of law, 584.
Thom's, Rev. J. H., Six Sermons, 175,
240.
Thornthwaite, Mrs., obituary of, 327.
Thornton, Mrs., obituary of, 390.
Times, the, on the revision of the Liturgy,
123.
1 Timothy iii. 16, in the Gothic version, 8.
Tischendorf MS., the, 643.
Todmorden, libel case at, 584.
Tottie, Mr. William, obituary of, 456.
Toulmin, Mr. J. B., obituary of, 259.
Transylvanian church and students, 711.
Trinitarian's religious debts to Unitarian-
ism, 633.
Trinity denied by the early Friends, 574.

Ulfila, the first translator of the Scrip-
tures into a modern language, 1.
Ulster revival of 1859, 21, 65, 203.
Ulster Unitarian Society, 381.
Unitarian Almanac, 51.
Unitarian Association and Dr. Jos. Hutton,
306. Annual meeting of, 451.
Unitarian church, the, 166.
Unitarian Home Missionary Board, 179,
324.
Unitarian Layman and the National Re-
viewer, 32, 81, 491.
Unitarian Minister and National Review,
357.
Unitarian Quakers in Manchester, 581.
Unitarian Sunday-School Association, 455.
Unitarian theology, its tendencies, 48.
Unitarians ashamed of their name, 19.
Reviled by H. N. Barnett, 434.
Unitarianism and religious parties, 11.
Three stages of, 199. In Southampton,
245. In the north of England, 710.
Unitarianism, what is it? 767.
Unity of the churches, 408.
University reform, 122.
Untruthfulness, its cowardice, 368.
Upperthorpe (Sheffield) Unitarian chapel,
laying foundation-stone of, 707.

Walker's, Professor, speech at Oxford, 513.
Wareham, Unitarianism at, 323.

- Warwickshire Unitarian Tract Society at Stourbridge, 578.
Washbourne, Mr. Geo., obituary of, 456.
Watts, Dr. Isaac, and Southampton, 245.
Wellbeloved, Rev. Charles, reference to, 35.
Wells, Mr. William, obituary of, 455.
Western Unitarian Christian Union, 455.
Wicksteed, Mr. John Tylston, obituary of, 388.
Wild flowers, by Lady Byron, 409.
Williams, Rowland, in Essays and Reviews, 590.
Wilson, Rev. H. B., in Essays and Reviews, 596.
- Wills, Mr. William, obituary of, 327.
Winer's Grammar of the New Testament, 47.
Wood, Mr. W. Rayner, and the National Reviewer, 491. In reply to Mr. Wm. Hincks, 564.
Wright's, Rev. John, address at Burnley, 257. Address at Dukinfield, 311.
Wyne, liberal minister of Dorchester, 477.
- Yates, Mr. James, on Crellius and Bentley, 79. Speech at Oxford, 511. On the memorials of Priestley, 534.
Yorkshire West-Riding Tract Society meeting, 437.

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